

THE

CHRISTIAN REMEMBRANCER.

DECEMBER, 1836.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *The Church and Dissent,* considered in their Practical Influence.* By EDWARD OSLER, formerly one of the Surgeons to the Swansea Infirmary, and Surgeon to the Swansea House of Industry. London: Smith, Elder, & Co. 1836. Fcap. 8vo. Pp. xii. 266.
2. *Lectures in Defence of the Church of England, as a National and a Spiritual Institution, delivered at St. Peter's Church, Blackburn, during Lent 1833, and before the University of Cambridge, in January 1834.* By SAMUEL JAMES ALLEN, M.A., Perpetual Curate of Salesbury, near Blackburn; and Chaplain to the Right Honourable the Lord De Tabley. London: Rivingtons. Cambridge: Stevenson. Oxford: Talboys. 1834. 8vo. Pp. 438.
3. *The Churchman's Plain Appeal.* By NATHANIEL HIGGINS. London: Rivingtons. Whitechurch: Walford. 1835. Fcap. 8vo. Pp. viii. 85.
4. *Letters to a Friend whose Mind had long been harassed by many Objections against the Church of England.* By the Rev. A. S. THELWALL, M.A. of Trinity College, Cambridge. London: Seeley & Burnside. 1835. Fcap. 8vo. Pp. xxviii. 387.
5. *Twenty-Four Strong Reasons why I dare not become a Dissenter.* By the Rev. M. A. GATHERCOLE. London: Sherwood & Co. 1836. 12mo. Pp. 12.
6. *The Dissenter*, Nos. I. & II. Stockton-upon-Tees: Robinson. London: Groombridge. 12mo.

THE Church of England owes her best thanks to the Dissenters. Their mendacity on all points connected with her doctrine, discipline, and revenues, has been the means of eliciting the truth on all these subjects, while it has disgusted every mind retaining a spark not only of religion, but of common moral principle. Their gross invasions of

* The above, for the purpose of more extended distribution, has been divided into and published in the form of Tracts.

the religious liberties of the Church, in seeking, under the name of relief to themselves, to impose upon Churchmen measures to which they conscientiously object; their absurdities and inconsistencies;* their rabid hatred of the Church, for the destruction of which they would sacrifice all the souls in the kingdom, their own not excepted; their hollowness, their violence, their meanness, have naturally enough induced an examination of their pretensions to superior spirituality. John Bull is an unsuspicious, because a noble and generous creature; he may therefore be the more readily imposed on, and be brought for a little while to believe for a moment that his Church is opulent, indolent, luxurious, and unevangelical, because the Dissenters tell him so; and, for the same reason, that the only school of true piety is the conventicle. But John has eyes and ears, and good strong sense; and, better than all, (thanks, under God, to his Church) he has his Bible. John, therefore, with all his charity and unsuspectingness, cannot continue to hold opinions in the face of facts; and while he sees the Clergy at work around him, with incomes for the most part vastly inferior to those of the lay gentry, and certainly very inferior to what their education might have procured them in other professions, and yet contributing more than their quota to objects of public good,† he cannot be prevailed on to designate them indolent and luxurious. On the other hand, he cannot, with his Bible before him, persuade himself that pride, rancour, calumny and falsehood are the best possible vouchers for heavenly-mindedness. Accordingly, indignant at the cheat attempted to be put upon him, and the slander heaped upon his Church, he revolts from the hypocritical effrontery which dared the outrage, and with an attachment more ardent, as well as more enlightened, clings to the altar of his fathers. It is remarkable that, of the works whose titles head this article, four are written by men educated in some one or other of the forms of Dissent.‡ Indeed, the religious Dissenters are rapidly becoming ashamed of their connexion with communions professing *ultra Protestantism*, but admitting Mr. O'Connell to their platforms:§ professing

* In addition to some of these already exposed by us, we may notice their objection to having any part of the London Cemetery *unconsecrated*; they having been employed from the first moment of their existence in ridiculing the very idea of consecrated ground, and shrinking from the contact of churchyards as a contamination.

† "It is proved, by very extended and close inquiries, that a very small proportion of the subscriptions to public hospitals, dispensaries and other similar institutions, is derived from Dissenters; in fact, that to charities in which all the community have an equal interest, the subscriptions of THE CLERGY ALONE exceed those of THEIR WHOLE BODY."—*Church and Dissent*, p. 120.

‡ Mr. Osler says he was brought up a Dissenter and educated under the roof of a Dissenting minister (p. 2.): the author of "the Churchman's Plain Appeal" informs us that he was educated for the Dissenting ministry; and actually became a Dissenting minister, (Preface.) Mr. Thelwall (son of the celebrated lecturer) intimates that his early education was not precisely that of the Church of England, and L. S. E. is a well known convert from Dissent.

§ Mr. O'Connell actually spoke at a meeting of "Protestant" Dissenters.

ultra purity, but selecting for the representative of the tabernacle the dandy of the theatrical saloon; professing themselves incapable of conscientiously contributing to the support of the Protestant Church, but finding no conscientious scruples in the way of supporting a popish college by the public purse; protesting against establishments, but never scrupling to accept endowments; denouncing the connexion between Church and State, but gulping the *regium donum*. We have frequently put forth our humble but earnest entreaties to those Kenites among the Amalekites, the religious Dissenters whom we love and respect, to come out from their unhallowed habitation; and they are daily perceiving that the struggle between the Church and Dissent is now truly between Christ and Antichrist; and that, if they would effectively fight the battles of the former, they must sacrifice minor scruples, and become Churchmen at once.

Some Churchmen there still exist who even now will not give the Dissenters credit for the objects and conduct with which we deliberately charge them. We shall probably take an opportunity of establishing our accusations by proofs drawn from their own authentic acts and writings. Nothing is easier, with a file of the Patriot, the Advocate, and other prints little seen by Churchmen; adding a spice or two from the pulpit oratory of the Binneys and Sibrees—men who are indebted for whatever notoriety they may possess, to nothing save their “envy, hatred and malice, and all uncharitableness.” Our present business is less to shew the animus of the Dissenters in regard to the Church than to avail ourselves of the excellent materials before us in pointing out the soundness of Church principles and the erroneous and evil character of Dissent.

Of the works before us that of Mr. Osler is beyond all comparison the most valuable. It enters thoroughly and methodically into its subject; it brings the Church and Dissent fairly into juxtaposition, and weighs them in the balance of severe historical truth and sound Christian philosophy. It is throughout calm, dignified, temperate; the work of a gentleman, a scholar, a Christian; not one word will the most captious Dissenter be able to detect which will betray the smallest inconsistency with either of these characters. Its style and spirit are the antipodes of the ecclesiastical-ignorance-Society's tracts: beautifully Christian, convincingly logical. It is a book that will, that must, make a deep impression on the numerous readers which it will certainly find. Mr. Allen has stated some valuable arguments, and adduced some important facts. “The Churchman's Plain Appeal” is an admirable little book of 85 pages, where a great body of valuable matter is cast into the compendious form of question and answer. The “Strong Reasons” well support their title, and are still more concise. Mr. Thelwall's work, otherwise excellent, is disfigured by that lament-

able party spirit, always odious, but never more perilous than now, when all sound and zealous Churchmen should agree to postpone un-essential differences to the support of their common Church.* "The Dissenter" we shall notice occasionally.

We are happy to observe that in all these works issue is joined upon the right point—the Apostolical succession and authority of the English Church. Even Churchmen themselves, in some cases, need instruction on this subject. This is one of the advantages which have arisen from the voluntary embarkation of the Dissenters in the revival of the Non-conformity controversy. Mr. Osler has stated so well the circumstances which led to this general ignorance of true Church principles, that we cannot do better than quote his own words.

The dangers of the country combined all parties against the common enemy, till every difference seemed to be forgotten, and Churchmen united generally with Dissenters even for religious objects. Those who felt the inconsistency and foretold the consequences of these unions, were condemned, even by their own friends, as narrow-minded bigots. Thus Dissent became exalted by the direct sanction, and almost equality, conferred upon it; while Church principles, sunk to obtain the union, were at last scarcely remembered, except as the exploded prejudices of a less enlightened age. It became fashionable to express the utmost deference for Dissent, until Churchmen attended and supported the Church, not as an institution of Divine authority, but merely as the sect which they preferred; which, in fact, is to support it upon Dissenting principles.—*Church and Dissent*, pp. 71, 72.

The Church, however, will now be better understood, and it need be; for in the controversy with Popery, with which we have principally to do, we can only stand upon Divine ground. Dissent, as a matter of pure argument, might be safely left to fall by its own weight.†

* "My view of the present state of that Church is simply this—That those who think as I do, and are stigmatized by the world as Evangelical, as Methodists, Calvinists, Fanatics, and so forth; and who really cleave to, and endeavour to preach, the doctrines of our Articles and Homilies, are indeed the *real Church of England*. That those who so stigmatize us, and (though perhaps they call themselves High Churchmen) preach (in fact) nothing but a compound of popery and heathen morality, are mere intruders and pretenders—Dissenters of the worst and most dangerous sort: and certainly I would turn them out if I could. If the Lord turns them all out, by an utter subversion of the National Establishment, I shall not be surprised; but shall glorify Him for His righteous judgments." *Letters, &c.* Pp. 33, 34.—"Those who think as I do,—are the real Church of England! all others are mere intruders and pretenders! Certainly I would turn them out if I could!" To get rid of all Churchmen who are not Calvinists, Mr. Thelwall would utterly subvert the Establishment! This is as bad as the ravings of the Record.

† The Protestant Journal, a periodical of great energy and ability, has lately, in its zeal for the unity of Protestants, adopted a most erroneous and dangerous course; denying altogether the apostolical succession in our Church, and the necessity of such a succession in any. The line of argument, of course, exhibits a total ignorance of the very nature of the subject treated. It is assumed that the ordinations of the Church of Rome cannot be valid on account of the corruptions of that church; but why the Apostolical succession in that church should be more corrupt than the Paternoster and the ancient Creeds, which have been retained by that church, the Protestant Journal has not explained. A diamond does not lose its nature or its value by being buried in a dunghill; nor is the essence of the suc-

There is also another important point on which the works before us are not silent; the relation of Dissent with *loyalty*. This, we know, is a tender matter with the Dissenters, who have frequently protested their attachment to the King and Constitution. We have no doubt whatever that a Dissenter *may be* as loyal as a Churchman; the mere conscientious difference from our Established Church may perfectly well consist with loyalty to the Sovereign. Doddridge and Watts were good and orderly subjects; and perhaps no fairer example of loyalty could any where be instanced than the Episcopal Church of Scotland.* But we speak not of what Dissent *may be*; we speak of English Dissent *as it is*. The great characteristic of modern Dissent, is not a conscientious difference from the Church, but a mortal hostility to it. "Its being is its crime," speaks the Examiner, with a manly openness of malignity. "We sigh for the overthrow of the Church Establishment," with equal candour says Mr. Sibree. We say little against such Dissenters—it would be a gross affront to them to compare them with such *Churchmen* as the Melbournes, Russells and Rices. But we hesitate not to affirm that men entertaining such sentiments against a part of our Constitution which has always been the best foundation and safeguard of our civil liberties, are no loyal subjects. "The Dissenter," although the tamest publication we have seen on the side of Dissent,

cession affected by its existence among the corruptions of Rome. But we have a graver charge against the Protestant Journal. It alleges the authority of Hooker and Stillingfleet (!) for its latitudinarian notions. This is too bad. We shall cite one passage from each, which will settle sufficiently what was their opinion.

"The ministry of things divine is a function, which, as God himself did institute, so neither may men undertake the same but by authority and power given them in lawful manner." "They are, therefore, ministers of God, not only by way of subordination, as princes and civil magistrates, whose execution of judgment and justice the supreme hand of Divine Providence doth uphold; but ministers of God, as from whom their authority is derived, and not from men.—Hooker, *Ecc. Pol.* v. 77.

"The universal consent of the Church being proved, there is as great reason to believe the apostolical succession to be of Divine institution as the canon of Scripture, or the observation of the Lord's day."—*Stillingfleet's Ordination Sermons*, 1684-5.

• "We are fortunate in having an example how Christians may lawfully separate from an Established Church; and how they ought to behave in their separation. The Episcopalians of Scotland thus separate, because they deem themselves bound to remain in a communion governed by the apostolic order of bishops, which the National Establishment has lost, or rejected. Their principle rests upon the plain duty of obeying at all events the spiritual authority which God has appointed from the foundation of his church, whether it be recognised or neglected, established or persecuted, by the civil power. But they acquiesce without murmuring in the poverty and obscurity to which their non-conformity exposes them; and they make no attempt to disturb the existing arrangements of the country. They separate, not because Presbyterianism is established by the State, but because Episcopacy has been ordained by God: and since obedience for conscience sake, under whatever trials or discouragement, has been their ruling principle, we cannot wonder, however we may admire, at the noble example they display of uncomplaining meekness and devoted loyalty. They who are true to God will always be loyal to their king. Far otherwise they, who, deeming all orthodox sects indifferent, and of equal authority in themselves, yet contend, that if the State sanction any one of them, that one ought therefore to be resisted. Thus they canonize rebellion; and truly they honour their patron saint.—*Church and Dissent*, Pp. 14, 15.

and chargeable only with ignorance and falsehood, sufficiently betrays the tendency of Dissenting principles, as the following extracts will show :

The title will at once shew that this publication is not intended to advocate the claims of a State Church, believing as we firmly do, that *every State Church is in opposition to the New Testament*, and is calculated to throw obstacles in the way of Christianity, rather than to promote that holy cause.—*The Dissenter*, No. I. p. 1.

They [the Dissenters] will no longer consent to be in trammels ; they have borne the restrictions and insults of the hierarchy long enough ; they have had the word "Toleration" rung in their ears sufficiently often—as if conscientious men barely deserved to be tolerated, because they will not conform to doctrines and usages which they cannot approve. That time is gone by : we mean now to assert our rights as British citizens to a share in all the liberties of the empire ; and as our numerical amount constitutes at least a moiety of the subjects of that empire, our voice cannot be listened to in vain.—*Ibid.* pp. 2, 3.

Alas, alas, why tithe commutation, or tithe composition ? Why not tithe abolition ? Some day perhaps it may come to that.—*Ibid.* No. II. p. 47.

We pass the monstrous assertion that the Dissenters are a moiety of the empire—our only object in adducing this passage from one of their most moderate writers, one, who in his introductory address, declares that he will not support the Dissenters further than he imagines agreeable to Scripture (how far is that ?)—is simply to shew the anti-Church bitterness that pervades the lambs as well as the lions of the Dissenting ark. Toleration will not do for them—no ; they cannot enjoy their own morsel till they have poisoned their neighbour's. "Tithe abolition" is the cry. If the Dissenters will not accept the tithe for themselves, why this outcry against it ?—But who believes them ? Their "justice" as we know from one of their best accredited organs, means a simple transfer of Church property to themselves.* Who ever heard of Dissenters refusing an endowment ?—We know many Dissenters' endowments, and never heard a single Dissenting scruple about them. Parliament certainly have as good right to abolish these as to abolish tithes—and we will tell the worthy "Dissenter," by the way, that "some day perhaps it may come to that ;" for his folly is not inferior to his rapacity, when he supposes that Dissenting property will long be sacred where Church rights are not inviolable.

On the tendency of Dissent to disloyalty we have some admirable observations of Mr. Osler.

Dissent regards the kingly office, and the obedience it claims, as questions of mere expediency ; believing that kings hold their office in trust from the people, and as accountable to them. This is the republican principle which

* "There is another plan of dealing with ecclesiastical endowments, in order to secure by them the greatest possible good upon the whole. They are, as has been said, possessed by the nation for the general advantage ; their object and intention, therefore, would be fulfilled if appropriated to the support of religion by whomsoever it was taught ;" [viz. Papists, Socinians, or Swedenborgians] "on this principle, they might be divided among the most active and important of the DISSIDENT DENOMINATIONS, in common with that at present possessing them."—*Fiat JUSTITIA* (! 14) p. 93.

overturned the monarchy at the Great Rebellion, and would certainly lead to the same result wherever it might prevail. How it is to be reconciled with the Bible it is for them to explain. They are at least consistent in avowing it; for they act upon it in their church government; putting their ministers into the same dependent position in which this principle would place the King. Their own condition may shew what would be the effect of carrying their principles into the State. When the power is claimed and exercised by the multitude, the lowest are tempted to pull down all dignities to their own level. In such a system, every thing will be little, because every thing must be brought within the narrowest comprehension. This again confirms the principle in the minds of its followers, by strengthening that debasing self-sufficiency which is the very soul of democracy: a feeling, arising from ignorance and intolerance of any thing greater than itself; which, preventing them from suspecting their own deficiency, prompts them to decide where they are incompetent to judge, and to covet what they are unequal to sustain.—*Church and Dissent*, pp. 131, 132.

Another very serious consideration, as regards the principle of schism, is its invariable tendency to infidelity—we say, *tendency*, because all orthodox Christians will allow Socinianism to be thus much; many would consider it the thing itself. This assertion is proved by the testimony of facts. “The feeble embankments of orthodox Dissenters have long since been overrun by Socinianism, *which has obtained possession of ONE HUNDRED AND SEVENTY-EIGHT chapels built and endowed by Trinitarian Dissenters of last ages, besides the charitable buildings and funds of the late Dr. Williams and Lady Hewley.*” (Higgins, p. 80.) Mr. Osler and Mr. Thelwall have some admirable observations on the subject, which we transcribe.

Faith in Christ is not mere speculative belief, but a principle of continual practical application, the very substance of Christianity. Redeemed by his sacrifice, we are justified before God. Saved by his triumph, we are delivered from our spiritual enemies. Joined to him, as members of one body, of which he is the living head, we derive from him strength to overcome the world, and to be abundantly fruitful to God's glory. By him we have access to the Father; whose love, manifested in the gift of his Son, encourages us to draw near, when our weakness would shrink from the presence of infinite Majesty, and conscious guilt would tremble before a just and holy God. We offer up our prayers in his name, who ever intercedes for us: we walk after his example, who made himself partaker of our nature and infirmities. And as the whole christian system is filled with him, from the first promise after the Fall to the day when he shall come to judgment, so he is the Alpha and Omega to every Christian; who lives to God only while he derives spiritual life from Christ. Faith is not the lazy notion that a man may with careless confidence throw his burden upon the Saviour, and trouble himself no further—a pillow upon which he lulls his conscience to sleep, till he drops into perdition—but a living and vigorous principle, working by love, and inseparably connected with true repentance as its motive, and with holy obedience as its fruits: by which the Christian surely appropriates all the blessings of the gospel; contends manfully against all his enemies, the world, the flesh, and the devil; and rejoices in hope of heaven; till his warfare at length is ended, and he receives an inheritance of rest and a crown of glory.

It is thus, that with gratitude and adoration, the Church sets forth the Saviour in all her services; while she especially commemorates those events of his life upon which important doctrines depend, by a series of festivals, of which the appointed Scripture lessons set forth the fact, the types and prophecies, the doctrine and the application.

Christ is dishonoured by Popery, which makes our own works a meritorious cause of justification; denies the full efficacy of his atonement, by teaching that every man must complete the work of expiating his sins in purgatory; gives to a priest the power of remitting by a pretended sacrifice, this expiatory suffering, which the one offering of Christ was insufficient to avert; and ascribes his power and office as an intercessor to a multitude of inferior mediators.

Christ is rejected by those who regard him as a mere creature, however high the office which, as a prophet and a teacher, they would assign to him. This heresy strikes at the foundation of the Christian's hope; and denies all those doctrines, which derive their power and efficacy from the Deity of our Lord.

It is natural that these should assail the Church, opposed as she is to the heresies they maintain; but that orthodox Dissenters should encourage and aid their attacks, is indeed a theme for sorrow. That they *endure* such an unhallowed league, is a fatal proof that their views of Christian truth are far less distinct than they ought to be; for else, they could never set it aside for an object of mere party.

This painful conclusion is confirmed, by the alliance which has so long subsisted between the Orthodox and the Socinian ministers in London. They have been united as one body, with a common secretary; and the Socinians, though only one-sixth of the number, have been allowed a decided lead. It is not necessary to argue on the baneful consequences of such an union. It never could have existed, if the orthodox ministers had been duly impressed with the truths they taught. Unless the great work, to which their every thought should be directed,—calling sinners to repentance, and establishing them in the faith of Christ,—had been second in their minds to the party object of attacking the Church, they would have shrunk instinctively from whatever could imply the most indirect sanction of a heresy, which strikes at the foundation of their hope as Christians, and of their power as ministers.

It has been urged in extenuation, that the union had reference only to secular objects, and the protection of their common rights. But to a religious body, no secular object could be worth the tremendous price of compromising the faith. Has there been no religious union, however? I have seen within the last two years a list of ministers, including Socinians, with Independents and Baptists, who were appointed to occupy on successive Sundays the pulpit connected with a general Dissenting charity. The Board of Dissenting Deputies took shares in the "London University," avowedly for the advantage of students for the ministry. Nor indeed would it be possible to divest of its religious character an organized union of the ministers of sects, which have no existence except as religious societies.

When Churchmen, a few years since, united so generally with Dissenters, they thought, that, meeting upon what they deemed neutral ground, they risked, and compromised nothing. But principles that may be laid aside for a time, sink in importance to the level of expediency. Uniting with Dissenters, Churchmen became lukewarm in Church principles. So, joining with Socinians, Dissenters inevitably become lukewarm in Christian truth.

This union has very lately been dissolved; not, however, upon the point of principle, but because of a dispute for precedence. In the election of a secretary, the Orthodox body ventured to oppose the Socinian nominee, and to elect a candidate of their own; upon which the parties quarrelled. What suberviency was here! Socinianism had tainted the principles of Dissent, brought scandal upon its character, and robbed it of its endowments; yet the great body of London Dissenters have allowed a very few Socinian ministers to exercise such absolute domination, that it was deemed presumption, when they claimed a turn to elect a subordinate officer. How tamely submissive that majority must hitherto have been! And these have proclaimed themselves the champions of religious liberty!

Observing how greatly Socinianism has prevailed wherever the democratic

form of church government exists; at Geneva, in America, and in almost all the endowed Meetings in England; while the Church and Wesleyan Methodism have remained so free from it, it would be evident, even if the fact had not been declared in Scripture, that there is a very close connexion between democracy and heresy. That self-will, which resists the authority God has ordained, will question the truth He has revealed; and it is just, that they who turn away from the light, should be left to stumble in darkness.

It is fearful to reflect how entirely a dissenting congregation depends upon the personal competency of the ministry; and, supposing him competent, how entirely he depends upon them for permission to be faithful. There must be the ability to teach, and the willingness to be instructed; or else, instead of a faith, resting upon knowledge, and working by love, there will be nothing but party zeal. Christian truth can exist only as a living principle. When it ceases to warm, and move the heart, it perishes: and a dead body soon turns to corruption.

The practical evils, which arise out of that supremacy of private judgment upon which Dissent is founded, extend yet farther. It places religious distinctions, and all modes of sect, faith, and worship, upon the lowest possible ground, that of individual opinion; and makes the choice of one, or another, a question of mere preference, to be determined by taste, or convenience. If a Dissenter be offended in his own Meeting, or attracted by the talents of another minister, he changes his sect without hesitation; and justifies himself upon the plea, that he must go where he can hear with most profit, that is to say, where he is the best pleased. Persons who set the popular talents of a minister above all other considerations, and hold thus loosely articles of belief, which are deemed sufficiently important to divide sects, are little likely to have very definite views of those which are essential to salvation. Indeed, rules of faith can hardly be insisted on, where the supremacy of private judgment is asserted. One only check would be at all effectual, to counteract the evils of this most extravagant libertinism—to instruct the people fully in the Scriptures. But the Bible is little used in the Meeting-house. Every thing there gives place to the sermon: and thus the flock stray from the green pastures and living waters provided by their heavenly Shepherd; while their overseer is required to go with them wherever they choose to wander; feeding, and swelling them with flatulent and unwholesome food, till they rot and perish.

Why Socinianism has not more extensively prevailed is caused by its chilling, lifeless character. The uneducated feel more than they reason; and if we would gain their judgment, we must reach it through the heart. Hence, whenever a cold rationality gains possession of the pulpit, it is sure to empty the pews. If the Meeting depend for support upon the congregation, steps must then be taken to revive the cause, either by changing the minister, or by some other mode of excitement; but if it be endowed, no check exists, and the minister, with the influential few, may slumber on together. *It is decisive of the tendency of Dissent, that almost every endowed Meeting has become Socinian.*—*Church and Dissent*, pp. 161—168.

I have heard prayers in the Dutch churches in which no Christian could join!—in which there was no allusion to the name and mediation of Christ,—no supplication offered for the influences of the Holy Spirit,—no recognition of any of the distinguishing doctrines of Christianity; but a mere *Deistical* prayer. So that the whole service from beginning to end was utterly barren. In the sermon, there was no mention of the name of Christ, except as one might have mentioned the name of Socrates or Plato, and the prayers were all of a piece with the sermon, and in the very same spirit. All was, *to the Christian mind*, utter desolation. No christian prayers or praises offered, no christian doctrine preached, no Scriptures read, excepting the few words of a text, which was miserably perverted in the sermon. And to all this must those churches be perpetually *liable*, in which *all* is left entirely dependent upon the will, and fancy, and talent of the minister. If he is unsound, all becomes

unsound together; there is no more worship of that God whom the Scriptures reveal—no more spiritual and christian devotion, than there is christian instruction and edification in the sermon; not to mention (though this is highly important) that there is nothing in the devotional formularies of such a church, to set bounds and limits to the errors and heresies which the minister might broach in his sermons. Too many sermons have indeed been preached in the churches of our Establishment in which there was *no Gospel*; but we have not had our churches deluged with the open, shameless, undisguised preaching of Arianism, and Socinianism, and Infidelity, like the vast majority (alas!) of the churches of the continent; though they boasted all the while of the name of Protestant and Reformed. The evil in its worst form, in the Church of England, has been, comparatively speaking, only *negative*; in the churches of the continent (and not unfrequently in Dissenting chapels here at home, though our admirable Liturgy and evangelical Articles have doubtless exercised *indirectly*, in very many cases, a restraining influence there,) the evil has been, even to the most horrible degree, *positive, raging, and rampant*. You, my dear sister, can well understand how important, yea, how blessed it is, to have evangelical prayers and the abundant reading of the Scriptures secured to us,—however blind and ignorant the minister may happen to be.—*Letters*, &c. pp. 182—184.

"The Voluntary Principle" is so monstrous an absurdity, has been so frequently exposed, and so little needs exposure, that the Dissenters themselves do not seriously adopt it. In no instance whatever, so far as we are aware, have they rejected endowments or provisions for the maintenance of Dissent. Their exclamations in favour of the voluntary principle are part of a very transparent system of chicanery for possessing themselves of the tithes. But Mr. Osler has anatomized the principle in the most masterly way, and exposed its utter corruption.

The voluntary principle, of which so much has lately been said and written, is very imperfectly understood. Most people imagine that it only asserts the right of every individual to pay for the instruction which he prefers, with a protest against being compelled to pay for any other. But in reality it includes the whole question at issue. It claims for every man the right to choose for himself his mode of worship, and form of church government, and to make himself sole judge of the nature and extent of the obedience he shall render: in other words, that every man shall do that which is right in his own eyes, determine for himself what laws he will obey, submit to no authority which he has not sanctioned, and revolt against this whenever it pleases him to do so. This principle strikes at the foundation of society itself; for it contains nothing which may forbid its application to civil, as well as to ecclesiastical institutions.

It is not surprising, however, that the voluntary principle should have become identified with pecuniary considerations, because it is very greatly controlled by the purse. The command of the funds materially determines the government of the meeting; and though the authority of the church members is the first principle of independency, it is superseded, by that of trustees, if the meeting be endowed; by a committee of strangers, if it be supported by funds from without. If the minister be poor, the "church" governs him: if he have property, or influential connexions, he dictates to them. The voluntary principle resolves itself, in fact, into the right of the strongest;

"And why—because the good old rule

Sufficeth them; the simple plan

That they should take, who have the power;

That they should keep, who can."—*Church and Dissent*, pp. 9—11.

We shall conclude this notice with an extract from Mr. Allen's Appendix, a part of his work which is highly valuable.

The great authority on all these points is Mr. James, who, in his *Church Member's Guide*, has these startling statements—

1. *On the Election of Dissenting Ministers.*

"When a minister is removed, the choice of a successor *always* brings on a crisis in the history of the church." "No event that could happen can place the interest of the society in *greater peril!*" (Guide, pp. 223, 224.) "Distraction and division of churches have frequently resulted from the election of ministers." (p. 223.) At this "perilous crisis," (p. 224.) "secret canvassing," (p. 228.) "caba's, intrigues," (p. 229.) and the most disgusting exercise of the most disgusting tyranny between opposing parties take place." (p. 231.) "If the two parties cannot *unite* in peace, let them at least *separate* in peace. Alas! that this should so rarely be the case." (p. 233.) "Divisions in our churches produce *incalculable mischief*; since they not only prevent the *growth* of religion, but *impair and destroy it.*" (p. 240.) "Sometimes the *majority yields to the minority!*" (p. 230.) "In some cases a division is necessary;" (p. 233.) "and the minority separates;" and then "how much ill will and antichristian feeling—what envies, and jealousies, and evil speakings commence and continue!" (p. 232.) "We have been accused of wrangling about a teacher of religion, till we have lost our religion in the affray; and the state of many of our congregations proves that the charge is not altogether without foundation." p. (223.)

2. *On the Ministerial Character in Dissenting Churches.*

"Churches tempt students to leave their colleges before the term of their education has been completed." (p. 243.) "A defective education not unfrequently prepares a minister to be the cause of much uneasiness in a Christian church." (p. 241.) "For want of ministerial diligence the sermons of some ministers are *poverty itself, a mere repetition of the same sentiments in the same words.*" (p. 243.) "I believe one half of our church quarrels originate in *lazy, loitering ministers!*" (p. 244.) "Some ministers plunge themselves in debt, involve themselves in politics, or marry unsuitable persons;" (p. 244.) "others are of a bad temper"—"so that a fire of contention is soon kindled, and the whole church is enveloped in the flames!" (p. 244, 245.) "Others are *immoral*"—"yet attaching to themselves a party" *are retained* in the church!! (p. 245.) "After all I am constrained to confess that the darkness which rests upon the mind of the church member is the result of that cloudiness which envelops the mind of the pastor: if there is ignorance in the pew, it is because there is so little knowledge in the pulpit. When the preacher dwells on nothing but a few common place topics of an experimental or consolatory nature; while all the varied and sublime parts of revealed truth are neglected for one eternal round of beaten subjects; when a text is selected from time to time, which requires no study to understand, no ability to expound; when nothing is heard from one Sabbath to another but the same sentiments in the same words, until the introduction of a new or original conception would startle the congregation almost as much as the entrance of a spectre; who can wonder if, under such circumstances, the congregation should grow tired of their preacher; or if such drowsy tinkling should 'lull the fold' till with their shepherd they sink to the slumbers of indifference, amidst the thickening gloom of religious ignorance." (pp. 43, 44.)

3. *On Deacons of Dissenting Churches.*

"I have known instances, where through first the neglect and then the refusal (of deacons) to render an account" of money; "the affairs of religious societies have been carried into chancery; and strife, ill-will, confusion, and every evil work have sprung up in the church!" (p. 150.) Some "deacons make kindness and assistance a cloak for their own tyranny; or a silken web to wind round the fetters they are preparing for the slavery of the pastor!" (p. 153.) For "what is the deacon of some of our dissenting communities?—the *patron of the living*, the *Bible of the minister*, and the *wolf of the flock!* an individual, who, thrusting himself into the *seat of government*, attempts to lord it over God's heritage, by dictating alike to the pastor and the members;—

who thinks that in virtue of his office his opinion is *to be law in all matters of church government, whether temporal or spiritual*; who upon the least symptom of opposition to his will, frowns like a tyrant upon the spirit of *rising rebellion among his slaves*! Such men there have been, whose spirit of domination in the church has produced a kind of *diaconophobia* in the minds of many ministers, who have suffered most woefully *from their bite*, and have been led to resolve to do without them altogether, rather than be *worried* any more! Hence it is, that in some cases the *unscriptural* plan of committees has been resorted to, that the tyranny of *lord-deacons* might be avoided!" (pp 146, 147.)

4. On Members of Dissenting Churches.

"They are frequently hasty in the choice of a pastor;" (p. 247.) and "soon grow tired of the man whom they chose at first with every demonstration of sincere and strong regard. They seldom approve a minister beyond a period of *seven years*; and are so *uniform* in the term of their satisfaction, as to make their neighbours look out for a change, when that term is about to expire." (p. 248.)

"In many of our churches the pastor is depressed far below his level. He has no official distinction or authority. He may flatter like a sycophant, beg like a servant, or woo like a lover! but he is not permitted to enjoin like a ruler. His opinion is received with no deference, his person is treated with no respect, and in presence of some of his lay tyrants he is only permitted to peep and mutter from the dust!" (p. 60.) He is exposed to their "whispers, insinuations, significant nods, and slanderous silence." (p. 76.) "They treat him as if he could feel nothing but blows; they are rude, uncourteous, churlish." (p. 62.) They send him "anonymous and insulting letters; young, impertinent, and dictatorial persons wait upon him; and those who have nothing to recommend them but their impudence and officiousness, school him in an obnoxious strain." (p. 249, 250.)—Some are "petulant and irascible. I would have a text of Scripture written upon a label, and tied upon the foreheads of such persons; and it should be this, '*Beware of dogs!*'" (p. 99, 100.) "Few circumstances tend more to disturb the harmony of our churches than a gossiping and tattling disposition." (p. 112.) "And many disguise their backbiting disposition in affected lamentation." (p. 115.) "Third persons, whose ears are ever open to catch reports should be avoided as the plague: they are mischief-makers and quarrel-mongers; and the very *pests of our churches*!" (p. 102.) "Discipline is relaxed to admit wealthy members of unsanctified dispositions." (pp. 252, 253.) "Some [members] betray their Master for a less sum than that which Judas set upon His blood; and for a tithe of thirty pieces of silver will be guilty of an action, which, they must know at the time, will provoke the severest invective, and bitterest sarcasm against all religion." (p. 49.) "But after all, the grand source of ecclesiastical distractions is, the very feeble operation of Christian principles on the hearts of church members." (p. 257.) "Alas! alas! how many of our churches present at this moment the sad spectacle of a house divided against itself." (p. 240.)

5. On Meetings of Dissenting Churches.

"Instead of seeking the good of the whole, the feeling of too many of our members is, 'I will have my way.' Such a spirit is the source of all the evils to which our churches are *ever* exposed, and of which *it must be confessed*, they are but *too frequently the miserable victims*!" "What can be more indecorous than to see a stripling standing up at a church meeting, and with confidence opposing his views to those of a disciple old enough to be his grand-father!" (p. 96.) Thus church meetings become "a court of *common pleas*!" (p. 109.)—and it is necessary "*to bind over to keep the peace*!" (p. 256.)

Individual members, of property, carrying the spirit of the world into the church, "endeavour to subjugate both the minister and the people." (p. 250.) "When they are resisted, they breathe out threats of *giving up all interest in church affairs*; at which the *terrified* and servile society end their resistance, consolidate the power of their tyrants, and rivet the fetters of slavery upon

their own necks. At length, however, a rival power springs up; opposition commences; the church is divided into factions; the minister becomes involved in the dispute; distraction follows; and division finishes the scene; lamentable state of things! *Would God it rarely occurred!*" (p. 251.)

"Creeping reptiles infest our churches, and perpetually insinuate that their ministers do not preach the gospel; because they have dared to enforce the moral law as the rule of a believer's conduct." (p. 76.) "Often times has this selfish spirit of antinomianism risen up to be the tormentor of the father that begat him; but if quiet till his head was beneath the clods of the valley, he has possessed and convulsed the church during the time of his successor." (p. 255.) "Miserable efforts are made by some professing Christians to be thought people of taste and fashion; but when a worldly temper has crept into the circle of a Christian church, piety retires before it, and the spirit of error soon enters to take possession of the desolate heritage." (p. 138.)—*Lectures, &c.* pp. 419–424.

Such, according to one of its most strenuous defenders, is the system recommended by him and his friends to supplant our worldly and luxurious Church. It is every way cheering to contemplate the line which the Dissenters have adopted; in their every act, their confessions and denials, their opposition and admissions, they are equally ruining their wretched cause.

"Quem Jupiter vult perdere, dementat prius,"

was the observation of an acute heathen; we trust we can perceive in the present insanity of the Dissenters no indistinct traces of a protecting Providence arising in the cause of a Church which has so long been a favoured instrument of spiritual good to millions and generations.

ART. II.—*The History of the Temple of Jerusalem, translated from the Arabic MS. of the Imám Jalal-Addín al Sítúti, with Notes and Dissertations. By the Rev. JAMES REYNOLDS, B.A., late Scholar of Catherine Hall, Cambridge. Published under the superintendence of the Oriental Translation Fund of Great Britain and Ireland. London: A. J. Valpy. 1836. 8vo.*

Few questions have been debated with more pertinacious zeal than that of the value or the inutility of Eastern learning in general, and Hebrew letters in particular; and the disputants on either side, with the common fate of warm and eager partizanship, have frequently mistaken the true points of their strength or weakness. If we can but admit the lofty pretensions of Hebraists, all the treasures of wisdom and knowledge are contained, not in the words, but in the letters, nay, in the points and accents of the sacred language. The common form and shape of a letter expresses some deep mystery of the faith; any occasional variation includes some extraordinary revelation; and in the roots of every noun are comprised the principles both of theology and natural philosophy; so that to adopt a novel alphabet or phonetic system, would constitute in itself a departure from heavenly truth. They who have opugned these exalted claims, have complained of the indefiniteness

and unsatisfactory nature of the Hebrew language: the force and bearing of words, they assert, is arrived at by an extended collation and comparison of the various ways in which different authors employ them, which process it is impossible to pursue with the language in question; and the construction of words is more anomalous and perplexing, they urge, than their meaning. Exceptions often equal, frequently exceed, the rule in the number of instances; and hence a kind of dreamy indistinctness pervades this study, and we are apt to feel that if we were destitute of a guide, or not previously acquainted with the meaning of a sentence, we should be lost amidst an endless variety of possible senses, without the power of singling out one, and maintaining the grammatical correctness of that one beyond the others. Where any or no meaning can be affixed to a sentence, according to the shifting systems of philological disputants, it is evident that the mind, always abhorrent from uncertainty, labours under a painful feeling, and revolts from an object of pursuit so unsatisfying and indecisive. Much in the same degree opposed to one another have been the opinions of the lovers and despisers of Oriental literature. We must, however, dismiss this subject with the remark, that the bitterness manifested by this class of disputants was far less excusable than the undue warmth of Hebrew controversialists; as the points which engaged the attention of the latter included those supremely important topics, in treating of which some degree of sensitive jealousy can scarcely be termed an error: and with regard to the opposite sentiments entertained by contending parties upon Hebrew learning, it is now fairly ascertained that both are mistaken.

For what appears to be in all probability the real state of the case? Evidently, that Hebrew is but one offshoot of that family of languages which must be referred to one common origin. A grand language, which has been termed Semitic, seems to have prevailed at least in Chaldea, Mesopotamia, Egypt, Ethiopia, Canaan, and Syria,—very probably more extensively. If, as is probable, one language remained unaltered at the confusion of Babel, this was, we may conjecture, the exception. Perhaps the number of tongues was immediately after the confusion but few, which each subsequently branched forth into dialects, either simple or compound; and as Providence ever employs the minimum of efficient cause, it would form a very interesting investigation if we could enquire *à priori* what is the least degree of modification in articulation, or the slightest variation in the leading idea of speech, which could, from one common source, originate a given number of languages. Whether exempted, or springing from the confusion, the Semitic language mostly prevailed amongst those primitive nations of whom some incidental records are preserved in holy writ, as well as with that family who were the destined forefathers of the chosen people. An examination of this class of languages carries conviction

of the fact; the instances of early intercommunication mentioned in the Scriptures confirm it; and although the rapid division into dialects would appear to impugn the correctness of this hypothesis, (for Joseph spake by an interpreter, and the children of Israel heard a *strange* language,) yet the peculiar construction of this class of languages admits of considerable variation in the sound of words, whilst the common theme remains in each dialect: the change takes place in the *vowels*, not in the consonants, so that the eye immediately traces a resemblance which is lost to the ear. Of the various derived senses of a root, the different Semitic dialects adopted one, which was naturalized, whilst the rest became obsolete and forgotten; and as this adaptation was arbitrary, each dialect assumed many words which the others rejected, and became in a certain degree barbarians to one another. Thus, in the sentence, *Eli, Eli, lama sabachthani*, the Syro-Phœnician or Arabic word *sabach*, which is there used as parallel to the Hebrew *azab*, expresses the general idea of *separation* or *disjunction*; but they who heard the expression had been accustomed to affix also to the verb its limited sense of *separation*, by *preceding*, *going before* (*sabaka*, Arab.; *prævit*, *præcessit*); and coupling this sense with the word *Eli*, immediately referred the whole sentence to *Elias*, under the prevalent impression that the prophet Elijah himself must first come. To their confused apprehension the sense of the words *may* have appeared to be, "Elias, Elias, why dost thou not precede me?" But this is merely conjecture.

If these principles be well founded, they would appear to place the question of Hebrew learning upon a right footing. To those who claim an overweening superiority for the Hebrew language and grammar, the obvious reply is, that Hebrew is but a dialect, and a dialect imperfectly preserved of a widely-extended language. It is by no means also the dialect exclusively honoured as the medium of Divine communication. Many of the glorious prophecies of Daniel respecting the Messiah are in Chaldee, and the book of Job in Arabicized Hebrew; not to mention Egyptian and other foreign words occasionally to be met with. Nor do these views degrade the value of the vehicle of scriptural knowledge: whilst the first dispensation remained it was either well known or easily interpreted; but when the light of revelation was extended to the Gentiles, it seems consonant to the usual disposition of Providence to conclude that Gentile learning and research might properly be employed for the purpose of illustrating the then catholicized religion; and we reply to those who complain of the indistinctness of Hebrew, by a concession of which they may make the most. If the Hebrew language were absolutely single and alone, and intrinsically heterogeneous, a sort of prime number among languages—that is, if circumstances were not at all what we assert them to be—then indeed it would be difficult to translate Hebrew without a guide. But the languages of the Semitic

race, the brethren of the Hebrew, are already known to us; they are founded upon common principles, and possess a common construction. Nothing, therefore, could seem more just and legitimate than to apply these principles and these rules of construction to the elucidation of the Hebrew: the attempt has been made (of late years more philosophically and thoroughly), and attended with complete success. Hebrew is now known as a language constructed upon principles as accurate and definable as Greek. By this comparison we understate the force of the cause we defend; the extreme nicety and accuracy of the rules respecting Hebrew syntax, grammar, and orthography, although at first difficult and tedious, bring out a translation with much satisfactory precision: they have, indeed been borrowed from the kindred Arabic; but who would refuse to employ an original treatise upon the principles of Greek grammar written by an Athenian contemporary of Socrates (could such a treasure be found), in illustrating Homer or Theocritus? The rigidity of these rules aids us in ascertaining the true text, (as the collation of numerous MSS. leads us nearer to the original,) whilst, if well applied, it adds immense life and vigour to the sense. Perhaps we may trace a special purpose of Providence in the preservation, to these times, of dialects governed by rules so strict, and so intimately bound up with their construction, as not to be easily susceptible of change by lapse of ages.

We remarked that Hebrew is not the only medium of Divine oracles: it was not so in any degree with regard to the revelation of the gospel. The vernacular language of our Saviour and his first disciples was a dialect of the Semitic family, and the greater portion of the New Testament was composed by men who were familiar with that or with some kindred tongue. No wonder, therefore, that the New Testament abounds with orientalisms, more or less marked; and it frequently happens that a recurrence to the eastern idiom often brings home to us, with much emphasis, a feeling of the simple force which characterizes many of the expressions which we meet with. The study, therefore, of Hebrew, upon oriental principles, (for it is unnecessary *now* to study the Semitic languages themselves, the general principles of those languages having been adapted to the Hebrew by the labours of several eminent scholars,) will be a source of much pleasurable interest, and some theological profit.

We have thought the above remarks necessary in introducing to our readers the present work. The Oriental Translation Fund was originally instituted for the purpose of encouraging translations and illustrations of documents relating to the history and antiquities of the East; but the Committee of this munificent institution have not excluded some occasional theological works as foreign to their general design. The Apostolical Constitutions of the Ethiopian and Abyssinian Church, translated from the Ethiopic by Mr. Pell Platt, present a valuable relic

of antiquity, illustrating the doctrine and practice of the primitive church, and affording a testimony to the antiquity of episcopal governments which is in some degree independent. The Cingalese Poems on Demonology, translated by Mr. Callaway, affords another proof of the eastern origin both of Gnosticism and Manicheanism; the latter immediately derived, the former transmitted through the Greek philosophy. The promised history of the Samaritans, and the collation of the Syriac MSS. of the New Testament, will possess great interest for the theological student; and the work now before us affords a curious specimen of Muhammedan notions upon those points which are held by the followers of the Arabian Prophet, in common with Christians and Jews. It consists of a Preface by the Translator, followed by the Author's Introduction; the seventeen chapters of the History; a Dissertation upon the Origin of Muhammedanism; and Notes, the last and longest of which relates to the existence of the Muhammedan *Al Khidr*, or Christian *St. George*. We will now give such extracts from the Preface and Translation as may explain the object, and afford a specimen of the style, of the latter.

The following work, entitled "Choice Gifts existing in the Advantages of the Masjid-ul-Aksá," includes an account of the history and antiquities of that renowned Muhammedan basilica, as well as of the adjoining *Al Sakhrá*; it contains also historical and traditional notices of the holy city of Jerusalem, wherein these places of worship are situated, and of Palestine and Syria, the scene of early Muhammedan success.—Preface, p. vii.

There would appear but little doubt, that the copyist who wrote the title-page of one MS., and perhaps of both MSS., designed thereby to attribute the work to the celebrated Jalál-Addin-Abdurrahmán-Al-Síútí, a very learned commentator upon the Korán, and a most voluminous writer.—Preface, pp. ix, x.

Jalál-Addin-Abdurrahmán-Al-Síútí was probably born, and certainly flourished in Egypt. That remarkable country had long been the prey of civil convulsions, subjected to the rule of strangers, and often deprived of the advantages of political independence: but it was favoured in other respects: Egypt was a sort of debateable land, wherein the contending zealots of Muhammedan sects met upon more common ground. The *soi-disant* Fátémite Khalífs, whilst they naturally professed considerable respect for Ali, endeavoured to connect this reverence with a degree of acquiescence in those opinions which the Muhammedans of the Sunna regarded as orthodox. Of the ever-varying and trifling shades of sentiment which divided the doctors, one occasionally prevailed over the others, if espoused and maintained by the reigning Khalíf; but, in general, both under the Khalífs and the dynasties that succeeded them, many points were left open for discussion, which elsewhere it would not be suffered to question. This degree of liberty of conscience, and freedom of deliberation, may possibly have had the effect of enlarging the mind and expanding the thoughts of the Egyptians. Certain it is, that to them we owe some of the most interesting, eminent, and intelligent of the Arabic writers. Our author lived under the dynasty of the Circassian Mamlúk Sultáns of Egypt. He is said by Casiri, in his 'Escorial Catalogue,' to have written singly more works than others perhaps have read. It is probable, however, that many of these works are erroneously ascribed to him; and many others he merely compiled. If we could rely upon Casiri's authority, Jalál-Addin-Al-Síútí was indeed a most prolific author, who might be entitled a Muhammedan *Bede*. Grammar, rhetoric, dogmatical and practical theology, history, criticism, and medicine,

including anatomy, comprise some of the subjects upon which he wrote. His medical works are doubtless of no great value: they probably include the maxims of the school of Salerno (who in fact borrowed their theory and practice from the Arabians). But it would be interesting to examine, whether his knowledge of anatomy enabled him to avoid in any degree the errors of his age. His criticism and system of logic were probably modelled after the rules of the school-men; and consisted of mere quibbling evasions, substitutions of expressions for ideas, and subtle argumentations, in which men then persuaded themselves that they solved a knotty point by a neat definition or an apt word. His theological writings are probably more valuable, as proceeding from a very skillful compiler of many of the ancient traditions and customs of the Terahite branch of the grand Semitic races, and as illustrating the history of the most important of all the heretical impostures that have ever prevailed in the world. But his historical compositions must possess high value. Upon the Mizhar, the accurate Edward Pococke passes what Casiri calls his "locuples commendatio," and from this professes to have derived great part of the matter of his Notes to the '*Specimen Historiæ Arabum*.' Our author wrote also a history of Egypt, entitled '*The Beautiful History*,' and a '*Critical History of Traditions*.' Perhaps his '*History of Jerusalem*' (which we have assumed to be that of which the Translation is before us) may have been compiled from his General History, and the last-named '*History of Traditions*.'—Preface, pp. xv.—xviii.

Among Muhammadans, however, the fame of our author is chiefly founded upon his work on the Korân: it seems to be a sort of running comment and paraphrase, wherein the ceaseless incoherences are connected, the difficulties explained away, and the contradictions reconciled by the convenient but strange postulatium of abrogation, whereby some verses are said to be abrogated, or annulled by others,—sometimes immediately following, sometimes preceding, it being not always sure which is the abrogated, and which the obligatory passage; strange traditions are interspersed, and acute arguments upon the absurd scruples and questions of Muhammadan theology.—Preface, pp. xxi, xxii.

The book contains seventeen chapters. After an Introduction, in which the author describes the motives that induced him not only to visit Mecca, but also to remain there, and subsequently to proceed to Medina, and (after some interval) to Jerusalem,—concluding by a very intelligible appeal to the liberality of Musalmâns, to reward his zeal in accomplishing such excellent pilgrimages,—the first chapter relates the various names given to the Holy City at different eras, and a slight sketch of its history. Although the whole work is inscribed "A History of the Masjidu-l-Aksâ," yet the contents of this first chapter would justify us in entitling it "A History of Jerusalem" generally; nor do the subsequent chapters so exclusively relate to this mosque as to lead us to a different conclusion, although it be certainly a very prominent object of the author's regard. In the following chapters he proceeds to describe the Glorious Rock, the Temple of Solomon, the Mosque of Omar founded upon its site, the various saints and martyrs who have consecrated Jerusalem by their presence, the different sacred spots now objects of veneration, the conquest of Jerusalem by Nebuchadnezzar, (which in another place seems to be confounded with the sacking of the city by the Persians in the beginning of the seventh century, as well as with its demolition by Titus), the surrender of the Holy Abode by the Patriarch Sophronius to the victorious Abu-Ubaidah, lieutenant of the second Khalif Omar-Ibn-Al-Khattâb, its capture by the Crusaders under Godfrey, its recovery by Al Salah-Addin, (Salah-Audin); its partial restoration to the Christians under the Emperor Frederic Barbarossa, and its final subjection to Muhammadan sway; the different spots of peculiar sanctity to be found in Palestine and Syria are described; the traditional sayings of Muhammad, miracles, legends, visions, are introduced; the sacred cities of Damascus, Acre, Tyre, Antioch, &c. are mentioned; many traditions relating to the Patriarchs are brought forward; the peculiar privileges of the Holy City, (especially the Masjidu-l-Aksâ and Al Sakhra,) and of Syria and Palestine generally, are very

earnestly urged; and in the concluding chapter the geographical limits of the latter countries are pointed out. Throughout the work many quotations from the Korán are introduced, as well as some from the Hebrew Scriptures; the latter generally corrupted. Glosses upon the Korán are frequent; and there are also some specimens of Muhamadan theological discussion, sufficiently grave and absurd. The object of the writer appears to be, to exalt the merits of Jerusalem as a place of prayer and pilgrimage; in pursuing which, he is sometimes obliged to evade and reconcile the superior claims of the Prophet's own cities.—Preface, pp. xxv.—xxvii.

The following is a specimen of the author's style (when treating on traditional subjects), extracted from the first chapter, "On the Names of the Holy House, or, Baitu-l-Mukaddas."

Al Makatil observes, In the land of the Baitu-l-Mukaddas did God call David and Solomon (peace be with both!) unto repentance. In the Baitu-l-Mukaddas God sent his angel to Solomon; in the Baitu-l-Mukaddas God announced joyful tidings to Zacharias and to John; in the Baitu-l-Mukaddas the angels showed a descriptive painting of the Tower to David; in the Baitu-l-Mukaddas God put all that walked the earth, or flew in the air, under subjection to David; in the Baitu-l-Mukaddas, the prophets (God's peace and blessing be with them!) offered sacrifice; upon the Baitu-l-Mukaddas the angels (peace be with them!) descend every night; in the Baitu-l-Mukaddas, unto Maria (peace be with her!) were winter fruits made to come in summer, and summer fruits in winter; in the Baitu-l-Mukaddas did God cause the palm-tree to bud forth (or bear fruit) for her; in the Baitu-l-Mukaddas did Jesus (peace be with him!) speak whilst a boy in the cradle; in the Baitu-l-Mukaddas was born Jesus (peace be with him!); and from the Baitu-l-Mukaddas did God raise him up unto Heaven. Unto the land of the Baitu-l-Mukaddas shall he descend from Heaven. In the land of the Baitu-l-Mukaddas did the Strengtheners descend unto him. Yajúj and Majúj shall conquer all the earth, except the Baitu-l-Mukaddas; and in the Baitu-l-Mukaddas shall God destroy them: also God thinks every morning for good upon the Baitu-l-Mukaddas: God also gave unto the Prophet (the peace and blessing of God be with him!) the camel Al Burák, who carried him to the Baitu-l-Mukaddas: God also revealed unto Abraham and Isaac, (peace be with them!) that when they died they should be interred in the soil of Baitu-l-Mukaddas: God also revealed unto Adam, (peace be with him!) when he died in the land of Eden, that he should be interred in the Baitu-l-Mukaddas: Maria also (peace be with her!) died in the Baitu-l-Mukaddas. Unto this holy land did Abraham (peace and blessing be with him!) fly from Kútha.

In the last times there shall be a general flight unto the Baitu-l-Mukaddas, and the ark and the gracious presence (Shechinah) (of God) shall be lifted up on high in this Temple. Also the Prophet (the peace and blessing of God be with him!) prayed here, for some time. Here shall be the general gathering of all men, the general resurrection: unto the Holy Abode shall God come, in the darkness of thick clouds, amidst his angels; and all creatures shall burst through their graves without difficulty, and all (the inhabitants) of Paradise shall come down with pomp on the day of judgment unto this Temple. Hereunto shall all men assemble for the reckoning of the day of judgment. Here shall the bridge Al Sirát divide between Gehenna and Paradise. On the day of judgment, here shall the balances be placed, and hither shall all the orders of angels come; and on the day of judgment shall the Seraphim blow the trumpet on the wall of the Temple, and proclaim those great and terrific words, "O flesh torn from the bones! O bones gnawed and cut! come forth unto your reckoning, and let your breath breathe forth again, and receive the recompense of your deeds." Here did Zacharias bring up Maria, (peace be with her!); here did God grant to Solomon to comprehend the articulate language of birds: here

Solomon preferred his request of a kingdom, with which no subsequent kingdom could compare; and here that request was granted. Here was that fish-pond which, being upon the surface of the earth, had its source from the East, its end in the West, and its middle beneath the Baitu-l-Mukaddas. Here was granted unto Solomon the secret, whereby to walk in one of the gardens of paradise, and to find out the Sakhrá of the Baitu-l-Mukaddas. In this place God confirmed the kingdom unto him, and softened iron for him: here God revealed his gracious will respecting the wife of Imram, that she should devote herself to God: here God forgave to David his crime; and here did God confirm Jesus (peace be with him!) by the Sacred Spirit. In the Holy House did God cause the revelation of his will to come unto John whilst a child: in the Holy Abode did Jesus (peace be with him!) resuscitate the dead, and work miracles. Whosoever shall pray herein, his prayer shall be brought as near (to God) as if he prayed in Heaven. The whole earth shall be destroyed; but the Baitu-l-Mukaddas shall still be inhabited and still uninjured. Here did the palm hasten the ripening of its sour fruit to be gathered by Maria, (peace be with her!) Unto this Temple, affirmed the Prophet, there shall be flight after flight of all good people. Whosoever prayeth here, after having performed his ablutions and perfected that ablution by offering four *rakas*, shall be forgiven all that hath passed before this.

So far the Prophet himself. In the traditions it is said, Whosoever prayeth herein shall come forth as clear from sins as he was on the day his mother bore him; and on the day of judgment there shall be, on every hair of his body, a hundred lights from God. His performance of the pious pilgrimage shall be graciously accepted; and God shall grant to him a thanksgiving heart and a confessing tongue, and shall place him in the midst among the damsels (i. e. the houries of the Mahomedan Paradise), and God shall associate him with the assembled prophets. Whosoever also shall wait patiently a year in the Baitu-l-Mukaddas, occupied in divine things, and suffering the extremity of want for that purpose, God shall bring down an abundant sufficiency for subsistence; before him, and behind him, on his right hand and on his left, below him and above him; he shall eat of overflowing and supremely good things, and shall enter into Paradise, please God!—Pp. 15—19.

The title of the fourth chapter is as follows:—

Upon the surpassing efficacy of prayer in Baitu-l-Mukaddas, and how it becomes double. Also upon the New Moon of Reduplication, when by prayer, the Sacred Precept, and the merits of Works of Supererogation may be diffused to the public. Also the New Moon of Reduplication, when blessings and cursings may be communicated. Also the marvellous effect of pious donations, and fastings, and listening to preaching therein. Also the New Moons of the Sacred Pilgrimage, and the Sacred Visitation. Also the marvellous efficacy of supplying oil for the lamps; and how by this the rank and merit of Pilgrimage may be made to exist for those who are unable to undertake the journey.—P. 54.

An early subject-matter of controversial discussion between the Jews and the Musulmáns was, the relative dignity of the Temples of Mecca and Jerusalem as *Kiblahs*, or points towards which it is expedient to turn whilst praying. Our author states this controversy at some length; we can only give his introductory observations.

Two men disputed with us; one of whom was, I think, a native of Jerusalem. One said that no prophet ever made that his Kiblah or praying point, except Muhammad: the other was of opinion that all the prophets did so; but Muhammad only made his Kiblah towards the Kaaba. The matter was referred to certain eloquent and orthodox arguers; and the whole argument

being clearly stated, they said (God be merciful unto them!)—There can be no doubt but that both disputants entertain a corrupt opinion.

The following was the argument:—The first said, "The Kaaba is the Kiblah of all the prophets: I quote from Abu-Al-Aliat." Said the other, "I quote from Zabari. From the time that God sent Adam, he hath seat down no prophet into the world, but he hath appointed the Rock of the Baitu-l-Mukaddas to be the Kiblah of that prophet. Now it is notorious that these two assertions are at issue with each other. Learned men, therefore, have especially directed their attention to this path, this theological argument. They have determined to walk along the path of explication, whereby the public may be profited, and that the reins of these coursers, who were running the road of schismatical variability of discordant opinions, might be pulled in by the final sentence and decree of a judge who held the ends. Moreover, besides these, two several other learned men came forward to embrace their argument. I, therefore, please God, will lay down before thee their arguments, according to the verity of evidence, and will produce to thee (the quotations of authors) in chronological order, according to the series of years.—Pp. 98—100.

Jalâl-Addîn appears to possess a very indifferent opinion respecting the character of the inhabitants of the Holy Abode; and a note of the translator asserts, that "Gregory, bishop of Nyssen, brother to St. Basil, visited Jerusalem A. D. 332, and was much disappointed to find it a sink of iniquity and debauchery; the seat of envy, malice, adultery, robbery, murder, idolatry, poisoning, and bloodshed; where men assassinated each other for a trifling reward, so that in no place were more murders committed."

A commentator says again, 'The Holy House is like a lion's den. Whosoever entereth therein, he will either eat him up, or become a friend to him. Whosoever entereth therein will either find safety or utter ruin and destruction (as another says). Also another says, 'The lion will either eat you, or you will find an asylum which will preserve you, among the interweaving and luxuriant branches of trees. Again, Sulaiman-Ibn-Kaisân said, 'I met in Egypt with Abu-Izzâ of Khorassân, and said, 'Do you dislike then the Holy City?' Who replied, I dislike not the Holy City, but I cannot endure the people of the Holy City. Another commentator has said, 'It is written in the law of Moses, The Holy City is a goblet of gold filled with scorpions.' The meaning of this word 'scorpions,' observes a commentator, must be the children of Israël, who rebelled against God until he grieved them with trials. The word cannot allude to the people (of Muhammad), for the expression 'scorpions' evidently points to rebellious people, not to obedient people.—Pp. 145, 146.

We regret that our limits will not permit us to quote from the ninth and longest chapter, which affords an example of the author's historical style. This chapter contains an account of the capture of the Holy City by the Khalif Omar, the successful storm by the Crusaders, and the recovery of the place by the politic Saladin. We would willingly, if possible, have transferred to our pages the sermon of the Kadi upon this latter occasion; in it will be seen indications of the policy which was acted upon by the wily reviver of Moslem zeal, then fast decaying. The remaining chapters contain an enumeration of the eminent persons who have performed pilgrimages to Jerusalem; the legends respecting Abraham (the thrice-honoured progenitor of the Ishmaelitic race), Isaac, and the patriarchs; two discussions upon the Musulman questions

relating to the precise rank of Abraham, or Moses, and Muhammad ; and to the disputed point, whether saints and martyrs remain after death in a state of insensibility until the day of resurrection, as other men are said to do by Moslem theologians, or still enjoy conscious existence ; the definitions of the precise extent of the Holy Land, and of the large share which Syria possesses of the diffused sanctity ; notices of Damascus, and of the mountain Kasiyun, which, being stained by the blood of Abel, is now the spot so especially favoured by heaven, that all petitions thereon offered will most assuredly be granted. We must dispense with quotations, and content ourselves with the remark, that the work throughout contains, in a popular and condensed form, most of the Moslem notions respecting the principles of Christianity and Judaism ; we cannot omit, however, the remarkable interview between the Khalif Sulaimán-Ibn-Abdul-Málik, who died in the year of the Híjra 99, and Hazim, one of the last surviving companions of Muhammad, because it affords an early example of that licence and freedom of speech in divines and dervishes, which for so many centuries tempered and restrained the otherwise unlimited despotism of eastern rule.

Sulaimán-Ibn-Abdul-Málik, the Khalif, came to the Holy City ; whither also came the envoys, to inaugurate him. He sat in the middle of the great area (under the dome) of the Baitu-l-Mukaddas, near the Sakhrá. His carpet of state was spread near the chapel (and the Rock). Upon this were placed the cushions and the throne. Having taken his seat, proclamation was made unto the public, who came and took their seats upon portions of the throne, and on small pillows. The magistrate, collectors, and the registrars were by his side. He had some idea of taking up his abode in the holy City, and fixing his household there. He communed with Al Zabari and Házim ; from which latter he asked questions and received advice. Some say, that in his way to Mecca he passed through Medína, and inquired if any comrade of the Prophet had survived so long as that period. Házim being sent for, and presented, Sulaimán said, Wherefore do we hate death ? Házim replied, Because you are always demolishing the other world, and building up this world ; therefore you detest to pass from restoration to demolition. Then he said, And how can I arrive at a healthful state with regard to God ? Házim replied, Truly good deeds shall be like secrets presented before the public ; but evil deeds shall be like a runaway slave who comes suddenly in front of his master. Sulaimán, upon this, wept, and said, O that I knew how I am with God ! Házim said, Turn aside your attention to the Book of God. Sulaimán replied, In what part shall I find it ? Házim said, Here—"Truly the pious are careless about good, and the wicked are careless about hell." Upon this, Sulaimán said, Where, then, is the mercy of God ? He replied, Very near to good doors. Then said Sulaimán, Which of God's servants is most noble ? He who is first in manly fortitude and manly abstinence. What prayer is most acceptable ? The supplication of a good man who does good. What alms are most meritorious ? Those given to a poor suppliant with liberality by one who has but little, when no benefit and no repayment is to be expected. What word is most equitable ? The word of justice and right, said by one who hopes or fears. What believer is most wise ? He who performs obedience unto God, and leads men thereto. Who is most foolish ? He who, when his brother injures him, falls into wrath, and turns love into anger ; and he who sells the next world for this. Then said the Khalif, What wilt thou say of us ? Házim replied, O Commander of the Faithful, pardon me ! The Khalif replied, Speak truth

and probity, which thou shalt also meet with from us. Then said Házim, Thy father conquered the people with the sword, and seized these kingdoms without the advice of the Moslems; nor did he obtain their acquiescence until he had made a great slaughter of them. Upon which, one of the attendants said, O Házim! you are insolent in what you say. Then said Házim, Thou art a liar. Would that God would begin to thrust forth doctors who would openly manifest the Book to men, and not conceal it! Then said Sulaimán unto him, How, then, shall we act rightly? He replied, Let your pasture be straightforwardness, your dwelling manliness, your rule and measure equity. Then said Sulaimán, How shall I most properly manage my wealth, received hence (from my subjects)? Házim said, Let us take it legally, and allot it among the people. Then said Sulaimán, Thinkest thou, Házim, that what is fit for us is fit for thee? He said, My refuge is in God! Also he said, I fear lest I should incline and yield to thee the least thing, and so be made to taste half life and half death. So said Sulaimán, Remove thy dubious expressions. He replied, I mean, Mayst thou save me from hell, and cause me to enter heaven! Then said Sulaimán, This is nothing to the purpose. He replied, I have no other difficulty to solve. Then said Sulaimán, Pray then for me! Then he said, O God! if Sulaimán be thy friend, give him all happiness and prosperity both in this world and the next; but if he be thy foe, seize by the forelock all that he loves, and all that contents him whether in word or deed. Upon this, Sulaimán said, O Abú Házim! speak weightier words to me, and more of them. Upon this, replied Abú Házim, I abbreviated the matter. If thou art of the household (of God), I have spoken abundantly; but if thou art not of the household of God, wherein should I profit if I shoot an arrow from a stringless bow? Then said Sulaimán, Give me some precept. I will give thee a precept, he replied—a very compendious one; —it is, “To magnify thy Lord, and consider that he sees thee wheresoever thou arrivest, and can frustrate thee whenever thou art engaged.” When, then, Sulaimán departed, he sent him one hundred dinárs, and wrote to him—“Spend these, and you shall receive many such from me.” But he returned them, and wrote thus unto him, O Commander of the Faithful! God be thy refuge! If thou didst design this in joke, then my rejoinder to thee is sufficiently broad, being thy own munificent gift. These things do not satisfy and content thee; how then can they satisfy and content me? This is the chief event which Sulaimán has to boast of. He began to reign in the year 96, and died in the year 99, aged forty-five.—Pp. 311—315.

We have been enabled to offer little more than detached hints upon the numerous interesting points of inquiry which this work involves; yet we must be permitted to exercise our censorian functions; and to observe, that there are several marks of roughness in the wording of the translation, which, although they may give confidence in its fidelity, do not allow of that *neatness* and *sharpness* which should always distinguish any translation, and is not inconsistent with a rigid regard to accuracy. It is, no doubt, right to avoid insipid freedom, but is there not, let us ask, such a fault as *idiomatic servility*? We could have wished also that more numerous quotations from original authorities had been introduced in the Notes, and that these last had been more copious and diffuse: they are interesting and amusing. We could have desired that our limits had permitted us to give some extracts from the Note on the existence and orthodoxy of St. George, the historical notice of the reign of the capricious tyrant, the Khalíf Hákim-Biamr-illah, and the remarks on Muhammedanism; but for information upon these and many other interesting topics, we with pleasure refer our readers to the work itself.

ART. III.—*The Annuals.*

Nor the first opening of the flowers in spring is anticipated with more delight than the bursting forth into life and bloom of these children of the *Flora of Literature* by a numerous and expecting circle of taste and elegance—of youth, and innocence, and beauty. Unlike the natural Flora, they come forth in all the gorgeous livery of green, and gold, and purple, to cheer us when we most want their assistance, amidst the dreariness and desolation of the fast declining year. Nor is this the only point of dissimilarity; they are more *regular* in the time of their appearance, and may be anticipated with certainty, as they depend not on the fickleness of the seasons, but on the steady patronage of a generous and approving public, secured to them by a sense of their merit hitherto, and by a well-earned reputation. Nor do we think that it would be just in us, availing ourselves of the plea of being Christian Remembrancers, to frown upon these children of taste and elegance, or to affect an ignorance of their existence. Happily, the religion we profess does not call us to sacrifice taste to gloom and sourness, or forbid an expression of our kindly sympathy at the welcome appearance of these interesting literary strangers, which is so harmless to all, and is hailed with an increased beam of light and satisfaction on the countenances of our younger acquaintance. Some of them, however, aim at a higher office than that of merely affording pleasure; they are of a professedly religious character, and, as such, *claim* a notice at our hands. And yet we could hardly find in our hearts to enact the stern character of critics and reviewers, much less permit the "*odium theologicum*," which, alas! for the frailty of our common nature, we fear exists in us, as well as in other polemics, to stir up the bile within us at their approach. Who could enact the critic, or the fierce controversialist, on such a theme? Not we, assuredly. The very sight of so much beauty and elegance, the names of romantic and poetic interest which the several subjects bear, and the conviction of so much good intention and honourable competition which has existed in the bringing out these volumes before the notice of the public, disarm us at once. We feel the full force of all that gentleness which Ovid so well has prated about in that most cruelly hackneyed but still true sentence:—

"Ingenuas didicisse fideliter artes,
Emollit mores, nec sinit esse ferus!"

We are convinced that the religious and moral sentiments inculcated in such works as these, although they want not such an external aid, will still derive increased effect from the embellishments with which they are here set off:—

"A verse may find him, who a sermon flies,
And turn delight into a sacrifice."

Religion certainly shines by her own intrinsic brightness, and in her own native beauty; but still we must confess we love to worship in the venerable Gothic pile; we love the pealing organ, and the swelling anthem, and the white-robed choir; these things add a charm even to religion, and, as it were, enlist the senses on the side of salvation.

There is one point of view in which we delight to hail the Annuals; they are evidences of the high degree of refinement at which our social system has arrived. The enormous sums of money which the publishers must expend in the first instance on these works—works which almost solely appeal to the taste of the public—show how widely that refinement of taste and feeling must be spread to make such an outlay of capital a safe speculation. We think, too, we see in this fact an answer to an objection often in the mouths of Romanists—Protestantism has generally been thought unfavourable to the Fine Arts: its banishment of painting and sculpture from the service of the church was once, perhaps, so; and especially at its first dawn. But we may point now proudly to the Annuals, and ask, whether all Papal Europe spends any thing like an equal share of money in the Fine Arts with that which Protestant England annually devotes to those purposes in the patronage of these works. Two or three great painters and sculptors in a generation, attest the extent of Papal encouragement (and it is chiefly in the departments of painting and sculpture that Romanists proudly point to their own superiority over us); but what is this encouragement compared with the sums now levied in behalf of the Fine Arts in this country? Consider the sum spent in sending travellers and artists into the most distant regions for subjects; the employment of painters and engravers; the liberal reward of poets and the other labourers in the literary departments; and we shall by no means feel ourselves ashamed of a comparison even with Romanism itself, in respect of the encouragement bestowed upon the Arts and the Belles Lettres. Painting and sculpture might, perhaps, languish for a time, when first driven from the sacred abodes of the sanctuary in which they had so long delighted to dwell; but at length, finding their return impossible, they have wisely begun to seek a new abode, and endeavoured to chalk out a new path; and thus the Fine Arts (instead of furnishing one or two churches in an extensive diocese with *chef-d'œuvres* of the highest perfection, but which, from their very rarity, could have little effect on the great mass of mankind, who never see them) now send their creations of beauty into every town and hamlet through the length and breadth of the land; nay, almost into every circle of private society. Moreover, we must bear in mind, that the existence of these master-pieces of art in a few great churches, of the

continent is more than counterbalanced by the enormous mass of trumpery which exists everywhere, as if in mockery of all taste and common sense. For if one church has a masterpiece of perfection, every other church has its grotesque trumpery of dolls, images, shrines, vases, tabernacles, candelabras, altars, and paintings, as if to prove that the corruption of religion was ever accompanied by a depravation of taste, and of the natural sense of beauty; just as the gods of most heathen people have been, for the most part, monsters of ugliness, from the hawk-headed and dog-faced deities of Egypt, to the African *Mumbo-jumbo*, and the distorted forms of the idols of the South Sea Islands. Talk, indeed, of the exquisite taste of foreign nations, and the wider diffusion of a love for the beautiful creations of the Fine Arts among the people at large! Why, if it were so, the dirty dolls and grotesque trumpery with which their churches abound could not be endured for an hour. But enough of this; we must submit to our readers a brief account of the works which gave rise to these observations.

The first which we introduce to their notice does not, perhaps, come under the designation of an Annual; still, as it belongs to the same class of literature, we will not separate it from the rest.

Syria, the Holy Land, Asia Minor, &c. illustrated in a series of Views drawn from Nature by W. H. BARTLETT, WILLIAM PURSER, &c.; with Descriptions of the Plates, by JOHN CARNE, Esq., Author of 'Letters from the East.' Fisher, Son and Co., London, Paris, and America.

It was with feelings of delight that we beheld in the beautiful engravings of this work the scenes of many of the great and wonderful events of sacred history. Every reader of the Bible who can afford it ought to purchase this volume. The engravings are executed in a masterly way; and the literary part will be found to contain information of the most interesting and valuable description,

The Christian Keepsake and Missionary Annual. Edited by the Rev. Mr. ELLIS. Fisher, Son and Co., London, Paris, and America.

Truly beautiful is this volume. The publishers have spared no pains to make it fit for a New Year's Gift. The engravers have done their part to admiration, and the plates will (as become a "Keepsake") bear to be looked at again and again, and we doubt not with increased gratification. There is great merit in many of the verses; and in the prose part also will be found several pieces of much interest. The portraits are generally very faithful; we do not, however, think that of the late Bishop Ryder a good one. It was, perhaps, taken in earlier life, before the cares and anxieties, and declining health of that truly

excellent man had done their work of injury on his frame and countenance.

Fisher's Drawing-room Scrap Book, 1837. *With poetical Illustrations*, by L. E. L. Fisher, Son and Co., London, Paris, and America.

The publishers of this work have well catered for public gratification. Many of the portraits are those of the leading persons in the political world. The Princess Victoria, the Duke of Wellington, Sir R. Peel, and Lord Melbourne, are among the portraits with which the volume is embellished. We were extremely struck with the beautiful execution of the portrait of Blake, general and admiral of the Parliament forces, and are only sorry that so gallant looking a man belonged to such a cause. In addition to the engravings, each fresh subject commences with a large letter, which is in the midst of some small and appropriate *vignette*, in the style of the ancient illuminated manuscripts. We trust such efforts to gratify the taste of the public will meet with the success they so richly deserve.

Fisher's Juvenile Scrap Book. By AGNES STRICKLAND and BERNARD BARTON, 1837. Fisher, Son and Co., London, Paris, and America.

How gratifying it is to think that our young friends are not forgotten, and that instead of the old trash of "Mother Hubbard and her Dog," and "Jack the Giant Killer," which, with similar works, accompanied by large and gorgeously-coloured pictures (and such pictures!) were all that was done in our younger days for "the young idea;" now we can present a work to them which combines the greatest elegance and beauty of engraving with pleasing literature. If any one has young friends whom he would wish to profit and delight (and who is there that has not?) he cannot do better than present them with a copy of "*Fisher's Juvenile Scrap Book*."

LITERARY REPORT.

An Earnest Address to the Working Classes of Old England, on the Aims and Objects of the Religious and Political Parties of the Day. By a POOR MAN. London: Sherwood, Gilbert, and Piper. 1836. Pp. 285.

HOWEVER true the statements may be in this little book, we think it our solemn duty to raise our voice against the *principle* of appealing, in this way, to the feelings of the working classes. It is under a Conservative mask, nothing but rampant Radicalism. What in the world has the working class to

do with questions of state policy and political economy? And what can be answered, by bringing the nobility into disrepute with the lower orders, by writing about Whig factions, and the conduct of "honourable gentlemen in the Honourable House of Commons." The only real value in our eyes of the book before us, is the use its two last pages may be of—pages worth ten times the whole of the preceding 283.

Shun, (says the author,) all the radical and agitating rabble; they will do

you no good, but a great deal of harm. I wish you all well, and therefore take my advice, which I am sure you will say is good. Go to your parish church, &c. regularly and constantly; read your Bible attentively; and study and use devotionally your Common Prayer Book; pay that respect to your Clergyman which the word of God commands you, and you will find him always your friend; keep out of all public-houses and from all drunkenness; shun all bad company of every kind; have nothing to do with radical and dissenting agitating strollers; be diligent and attentive in your calling; spend your money carefully and economically; make your houses your homes, and your wives your friends, and bring up your children in a decent and proper manner, teaching them both by precept and example that which is good; in short, "fear God and honour the king," and keep God's commandments, and you will not only find yourselves respected by all whose respect is worth the having, but you will enjoy comfort and happiness upon earth, and with the blessing of the Holy Spirit, have a well-grounded hope of everlasting life in the world to come. I give you that advice which I have acted upon myself, and the benefits of which I daily experience; and I will now conclude with the words of the wise man—"My Son, fear thou the Lord and the king, and meddle not with them that are given to change."

Surely such sentiments as these are but little in accordance with the violence and out-of-place character of such specimens as these:—

The Whig Lord Morpeth, who is a very nice, lisping, spruce body, and a very nice writer of scraps of poetry and love songs, for love-sick ladies and foolish lords, had the generosity to propose that the Clergy should have for some parishes as much as FIVE POUNDS A YEAR SALARY. Kind Whigs!! Liberal souls!! What care they about the souls of the poor, or their bodies either, if they themselves can but only keep their offices, and riot and revel in the fat of the land, at the public expense!! What good can we expect from the inhuman wretches, who passed the brutal Poor-Law Bill? We may bless our stars if we find the Whigs doing any good for us. Power and place they will keep at any rate, even at the expense of their own characters. Their characters indeed are but of trifling value. For a decent set they are, taking them altogether, and as the tools of O'Connell quite in keeping with the old proverb, "*birds of*

a feather flock together." Instead of being men of sound, sterling sense and ability, of deep study, extensive information, and consistency of character, alas! what are they but a parcel of puling, foolish novel-writers, play-writers, and stringers together of love ditties! Good Heavens, what a set of creatures to govern the destinies and promote the interests of this mighty empire! And how long are we to be ridden by them, and cursed with their weakness and misgovernment!

There are passages about the Poor Laws, in much worse taste than this; but the above will suffice to show, that this little book, speaking some truth, may do a great deal of mischief, by overturning that quiet respect for the "powers that be," and those legal and constituted authorities in the land, which no true Conservative would root out by popular feeling and party means: knowing, assuredly, that by adopting their enemies' policy, they virtually renounce their own characters.

La Raison du Christianisme; ou Preuves de la Verité de la Religion, Tirées des plus grands Ecrivains de la France, de l'Allemagne, de l'Angleterre, &c. Ouvrage publié par M. DE GENONDE. 3 vols. 8vo. Paris, 1836.

WHEN scepticism would confine the belief of the Gospel to men of weak mind and narrow intellect, it is matter of just surprise that the expansive genius of its professors should be allied to such weak memories, or such limited research, as to be ignorant of the names of Bacon, Newton, Clarke, Descartes, Leibnitz, Pascal, Bossuet, Fenelon, and others, who have certainly been regarded as "wise in their generation," and have nevertheless bequeathed their testimony to the "truth as it is in Jesus." "*La Raison du Christianisme*" contains the "reason of the hope that was in them," as set forth by no less than a hundred and seventy-six of the master-minds of various countries; and the work is a valuable repository of Christian evidence in all its different shades and bearings. The necessity of mysteries in religion, from the very fact of its being the revelation of an immutable God;

the perfect accordance of the Christian mysteries, however incomprehensible by man's limited understanding, with his spiritual wants and fallen condition; the truth of Christianity, as confirmed by the records of history and the monuments of antiquity, by prophecy and by miracle, by the death and passion, resurrection and ascension of Jesus Christ, by the descent of the Holy Ghost, by the acts of the Apostles, and the witness of martyrs, by the fall of idolatry and the dispersion of the Jews, and by the present existence and progressive advancement of Christianity in the world, — such are the subjects which are discussed in these volumes, with all the energy of conviction, all the eloquence of language, and all the force of understanding, which the best and the greatest men of Christendom at large have contributed to the defence of their common faith. M. de Genonde is, we believe, a rigid Catholic; but his compilation is of that nature which is not likely to interfere with the creed of any denomination of Christians, and his *preuves* are collected indiscriminately from writers of different countries, and of different sects.

A History of British Quadrupeds. By T. BELL, F.R.S., F.L.S. *Lecturer on Comparative Anatomy, at Guy's Hospital. Illustrated by Wood Cuts, &c.* London: Van Voorst. 1836. Parts III. IV. V.

It is with additional pleasure that we have perused the above three numbers. Those who are fond of much information within a small compass, and who would have their information upon the history of British quadrupeds communicated in an easy and elegant style, cannot do better than possess themselves of Mr. Bell's labours.

Morale de la Bible, ou Explication des Commandements de Dieu, d'après les propres paroles de l'Ancien et du Nouveau Testament. Par M. l'Abbé DIDON. 2 vols. 12mo. Paris. 1836.

THE morality of the Bible is inter-

woven with its every part, whether historical, poetical, prophetic, or didactic; but the ordinary reader, who skims the surface merely, does not always stop to draw the inferences which its various contents suggest. Under each of the ten commandments, the author of the work before us has arranged all the passages of Holy Writ which explain, develop, or confirm them. The plan is good; and the work, re-arranged and sifted by a Protestant editor, would be welcome in an English dress. M. Didon is a young priest of considerable attainments, and holds an important post in the diocese of the Archbishop of Paris.

The Gem of Christian Peace, and other Poems. By ISABELLA SPICER. London: Baily and Co. 1836.

WE have much pleasure in calling the attention of our readers to this unpretending little volume. Those who think with us, that the "gift of praise" is refined and hallowed by devoting it to the illustration of sacred subjects, will find themselves amply repaid by the perusal of the work before us; and in the true feminine delicacy of sentiment and expression, the good taste, and the strong devotional feeling which pervade its every page, they will have little difficulty in excusing the absence of that poetic fervour which marks the less hallowed flight of some of our modern Sapphos. The profits arising from its sale are, we understand, to be applied to the purposes of private charity by its fair authoress, which affords us an additional argument for recommending it as a most appropriate present for youth at the approaching festival of Christmas.

Mois de Marie, Grec-Latin; ou Marie honorée dans des classes. Par M. CONGNET, *Superieur de Séminaire.* 18mo. Paris. 1836.

A PRETTY specimen of a French class book. For each day of the month a passage is selected from the Greek Fathers, which may chance to contain a reference to the Blessed Virgin.

These *petits morceaux* are accompanied either by a prayer, a hymn, or a meditation, in Greek and Latin; and at the end of the book there is a vocabulary of the more difficult words. It is at least curious to compare the text of the Fathers with the Romish trash, which is here mixed up with them. The Fathers, at least, afford no sanction to the idolatrous worship of the mother of God. We observe that a "*Nouveau Mois de Marie, ou suite de Considérations sur les mystères de la Sainte Vierge*" is announced. Such is the enlightened state of education under the influence of the Romish Creed.

Saul and David, a Sacred Dramatic Poem: with Chorus and Notes. By the Rev. EDWARD BAGNALL, A.M. of Over Whitacre, Warwickshire. London: Hatchards. 1836. Pp. 213.

As we do not profess to sit in judgment as dramatic critics, we may be spared much allusion to the incongruity of a "*Sacred Dramatic Poem*," with a Chorus after the fashion of the Greek Drama, never intended to be acted, containing such *stage directions* as this, "The curtain falls;" or of the still more incongruous idea of introducing *David making love to Eliza*, the daughter of Azikim, and putting into their mouths such language as follows:

It is—it is—my David and my love!

[*She rushes to him—they fondly embrace.*]

DAVID.

My dear Eliza!

ELIZA.

Oh! first indulge my eyes

In their long-wish'd delight and ravishment—

First let me look into thine eyes for love,
To see if other form have alter'd aught
Thy sentiment and passion for myself.
Why should I doubt now thou art here,
my love?

DAVID.

*My dear Eliza! my own soul's delight,
My joy, my pride, my beauty, once my
hope—*

ELIZA.

Call me not thus, but tell me that thou
lov'st me.—P. 40.

We fear that the example of Racine, in his tragedy of *Esther*, and the words with which his play commences, "*Est ce toi chère Eloise,*" will hardly justify the above. Notwithstanding, it is only right to add, that there are some pretty lyrics in this piece of Mr. Bagnall,—as well, however, as some extraordinary versifications from the Scripture, in which, in the midst of long *prose* quotations, put into the shape of verse, we meet with here and there a *verse* sometimes in blank metre and sometimes in a lyrical hop and jump step. We cannot resist quoting the following lines, which strongly resemble Mrs. Hemans' Evening Hymn, both to do justice to their author, and to enrich our pages with a very sweet piece of poetry:—

I.

Come, come, come!

Come, 'tis the hour of prayer,
And mercy lights the skies,
God stills the evening air,
That the hymns of saints may rise.
The sun has rob'd the west,
And the toil of man is o'er,
But nature's wearied breast
Will the Lord of all restore.

Come, come, come!

II.

Bright are the lamps of love,
That draw our earth to heaven,
And angel-harps above
Proclaim man's sin forgiven.
Oh! let our praises there
In glad communion blend,
And the solemn voice of prayer
On the Spirit's breath ascend.

Come, come, come!

III.

The soul must be supplied
With holy thoughts and true,
And ev'ry heart confide
That God will strength renew.
Each day fresh mercy brings,
Each night fresh love demands,
And faith on hopeful wings
Should seek celestial lands.

Come, come, come!

IV.

Let us then look on high,
And plead each promise given,
View mansions in the sky,
And a seat for us in heaven.

No toil or trouble then
 Shall make us weary there,
 Nor the bonds of sin again
 Withhold our evening prayer.
 Come, come, come !

V.

Come, 'tis the hour of prayer,
 The sun has left the skies,
 God bids each heart prepare
 Its evening sacrifice.

Effectual means of Promoting and Propagating the Gospel. A Sermon preached at the Meeting of the County District Incorporated Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel, at St. Martin's Church, in Leicester, August 30th, 1836. By ARTHUR B. EVANS, D.D. Head Master of the Free Grammar School at Market Bosworth. Published at the request of the Meeting. London: Cadell. Leicester: Combe. 8vo. 1836.

THE whole of this Sermon is so excellent, that we have difficulty in selecting; but the following description of a christian minister's duty is well worth the serious attention of every one devoted to his Master's service.

That the only certain and effectual way by which the minister of Christ can teach, is *by his own life*. "Though he speak with the tongue of men and of angels," yet if his conduct be at variance with his words, he becomes to his hearers *not* "as sounding brass or a tinkling cymbal," but as one whose life is in fact the most poignant satire and burlesque upon the religion which he professes to inculcate. For there is, it should be remembered, in all who listen to the advice or instruction, and much more to the *reproof* of others, an instantaneous and irrepressible transition of mind to the *life* of him who counsels or upbraids: in other words, to the effect produced by his own belief and conviction upon his own conduct. . . . As no one girds himself for the battle when the trumpet gives an uncertain sound;—as no one dreams of shipwreck, when he sees the steersman unconcerned;—so to the life and actions, the temper, views, and affections of the *Christian* minister it is, that his hearers *will*, after

all, look for the evidence of his sincerity, the commentary upon his lessons, and the warning and regulation of their own lives. How infinitely important then must it be, that the ministers of Christ should evince to the world by their conduct, that they *do* know and *do* feel assuredly and experimentally, that "the Gospel is the power of God unto salvation," that its truths and doctrines, which *they* have solemnly undertaken to proclaim and enforce, are most elevating and sanctifying *realities* awful and eternal verities, upon which hang the destinies of men; that heaven and hell are things, not words: in short, that they are pervaded and fulfilled by those "lively oracles," those vital revelations of which they are the constituted heralds. Let them not be thought by any to contemplate them as interesting problems or abstract theorems; let them not deliver them as mere historical records, or traditional memorials, nor as "cunningly devised fables," but having stored and cherished them in their own bosoms as the surest and most precious of all knowledge, let them earnestly and indefatigably dispense them as what they are in truth, the word of God, the gospel of salvation. Pp. 23—25.

Mede's Apostasy of the Latter Times. With an Introduction. By T. D. GREGG, A. M. London: Groombridge, and Seeleys. 1836. 12mo. Pp. xcii. 119, 65.

BISHOP HURD bestowed equally high and deserved commendation on the pious and profoundly learned Joseph Mede, when he termed him "a sublime genius," who in the beginning of the seventeenth century "surprised the learned world with that great desideratum,—A Key to the Revelation." (*Works*, vol. v. p. 270). "Mede's Treatise on the Apostasy of the Latter Times" is distinguished by the same learning and patient research which characterise his *Clavis Apocalyptica*; but from the intermixing of numerous learned Hebrew, Greek, and Latin quotations with the text, as this piece appears in his collective works, it is scarcely suitable for popular reading. Mr. Gregg has transferred these notes to the foot of the page, and has rendered a very acceptable service to Protestant readers by this very neat

edition, which we have great pleasure in recommending to them. His introduction contains various important facts and statements, which are forcibly put, and demand an attentive consideration.

L'Histoire de Sainte Elizabeth de Hongrie. Par M. LE COMTE DE MONTALEMBERT.

Histoire du Privilège de Saint Romain. Par A. FLOQUET, Greffier en chef de la Cour Royale de Rouen. 2 vols. 8vo.

THE two works, of which the titles are given above, possess considerable interest; the former in an historical, and the latter in an antiquarian point of view; but the saintships with which they are connected add very little either to the value or the merit of either of them. From the former a clear insight may be obtained into the state of society, of literature, and religion, during the period to which it refers; and even its popish legends, however ridiculous, are illustrative of the spirit and temper of the times. The latter relates to the origin of a right of grace, exercised by the Chapter of the Cathedral of Rouen, whereby such criminal is annually pardoned, as can procure the privilege of *lifting the shrine of St. Romain*. This saint was Archbishop of Rouen; and the tradition relates that, having miraculously freed the surrounding country from the ravages of a monstrous serpent, on the feast of the Ascension, in which enterprise he was assisted by two condemned prisoners, who were released for that purpose, he obtained from the king the right of pardon for an offender on Holy Thursday yearly for ever. Putting the legend out of the question, the author has rendered some service by the light which he has thrown upon the ancient customs of the Romans, and more especially upon the subject

of criminal legislation, as it has been practised at different periods in France.

We would here take occasion to intimate our intention of introducing from time to time into our "Literary Report," brief notices of the best productions of the theological press in France and Germany. Ecclesiastical antiquities, and the present state of religion abroad, cannot fail both to interest and to instruct; and to these points, together with theological literature in general, our attention will be principally devoted.

The Phylactery: a Poem. London: Longman and Co. 1836. Pp. xii. 11s.

If the author of this poem would revise it, with a view to correct the rhyme and amend the phraseology, he would, in our humble judgment, do much to raise himself in the estimation of his countrymen as a true poet. He is a writer of no mean race; and a thinker also, whose lucubrations it is both pleasant and profitable to follow. His reflections on the present state of philosophic and religious attainment, are, in the mass, not only wise but scriptural; and if in some trifling points we do not altogether subscribe to his dogmas, on the whole we can conscientiously recommend him to those who read to be edified.

Preparing for Publication.

The Life and Correspondence of the Rev. C. Simeon, M.A. By the Rev. WILLIAM CARUS, M.A. Fellow of Trinity College, Cambridge.

THE above Memoir will be compiled with as little delay as possible, from the large and valuable collection of Mr. Simeon's own papers; the whole of which have been bequeathed to the Rev. W. Carus.

A SERMON,

FOR CHRISTMAS DAY.

LUKE XIX. 10.

For the Son of Man is come to seek and to save that which was lost.

THE words of the text express a sentiment which our Saviour in different ways—sometimes plainly, sometimes parabolically—was frequently in the habit of bringing forward, and placing in a prominent light before his auditors. They contain the most important truth that was ever uttered or listened to; they clear up that great mystery which is the most inexplicable to man by the light of reason alone. When we look abroad on the world, and consider the powers and capacities of the human soul,—the unequal distribution even of those advantages which are undoubtedly good and desirable, such as health, strength, intellect, and competency; when we remark the good estate of the wicked, and the prosperity of the foolish, coupled with virtue struggling, and integrity involved in difficulties,—we are naturally led to look upon a future state as the only means whereby God will clear up all apparent inconsistencies, and recompense the just and the unjust: so far, by arguments such as these, and by similar ones,—for perhaps the fact of the existence of a future state is proved to be probable by as many arguments as any fact can be, of which we possess no immediate experience, since spiritual existences or states of being are scarcely present to our consciousness,—so far human reason may carry us; but here the powers of reason end. There was another difficulty, which unassisted reason could never resolve. The existence of the *moral evil of sin* is a problem which no one can solve, excluding divine Revelation. God, the author of all truth and perfection, can never, we see clearly, be the author of sin; experience and observation convince us, that sin is a disarrangement of God's purposes, and that this disarrangement originates from man himself. But why does it so originate? how long will it continue? when will it be rectified? How is it that we find within ourselves an unaccountable mixture of actual weakness with capacities of strength,—a soul that admires goodness, yet follows, and even desires evil? What is that wonderful principle within us, which assents to moral right, yet knows but little of that, and nevertheless finds pleasure in the wrong? Will not the God of justice and truth interpose to rectify this? will he in some way or other exterminate the principle of sin, which thus cleaves to us, and will he not, as his moral attributes seem to demand, take vengeance upon the sinner?

These are the difficulties which the Gospel explains, practically explains, as far as in the nature of things our minds are capable of apprehending the explanation; an explanation which does not pretend to clear up metaphysical mysteries, but to resolve honest perplexities, and which reason never could have discovered. It not only explains them, but it opens to our view such parts of God's glorious and gracious plan

respecting them, as it seemed fit to his Almighty wisdom that we should know. He tells us, that "the Son of Man came to seek and to save that which was lost," or ruined, and in these words sums up and expresses the essence and epitome of Revelation. He shows us, that our present condition is not that in which we were originally created; the word "lost," implies a previous possession; and ruin, includes a previous degree of prosperity. Man was created a perfect, accountable, moral being, and, as a necessary condition of a moral and accountable and perfect being, was endued with a power of obeying or disobeying, of rejecting the good and choosing the evil: he fell, and thus implanted in his nature that deadly seed of sin, which springs up and flourishes in every one of us; he became alienated from God, and truth, and happiness,—ignorant, and weak, and wicked; he wandered farther and farther from God, and continued to seek out those inventions of wickedness which his guilty parent had introduced. For a proof of this, we might refer to the dreadful state of depravity into which the world had sunk before the advent of our Lord,—a state so awfully described by St. Paul,—or to the present condition of the heathen world; but it will not be necessary to go so far. Examine your own breasts, my brethren, and listen to the testimony of your own consciences. Be assured that, unless utterly hardened by sin and profligacy (and in that case you are under a moral imbecility, which incapacitates you from forming a judgment upon the subject), it will bear witness against you, and acknowledge that you are offenders against God's law. For who is there who does not know by experience that he does sin in thought, or word, or deed? Who can clear himself from meditated or executed offence? Thought, let us remember, is capable of as much evil, and, if guilty, appears before God in as hateful a light, as speech or act. The nature of God, as a spiritual being, is as vividly and completely and effectually capable of apprehending and perceiving our thoughts, as our words or our deeds. Human laws cannot reach the thoughts, and cannot punish them; but the eternal Mind detects and knows the very first springing of sin within the heart; and to him the very thought of foolishness is sin. Who then can deny that he has very often been guilty of offences against the majestic holiness of the Deity? Whose heart can refuse to assent to the words of the Apostle, or acknowledge that he may be justly classed among the offenders whom he enumerates—"Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things; disobedient to parents; without understanding; without the love of God, of truth, or holiness; covenant breakers; without natural affection; implacable, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them?" Alas! when we couple with this list of sins, the moral commandments of God's law, who can consider himself unconcerned? who can lay his hand on his heart, and deny "that every mouth" must "be stopped, and all the world become guilty before God?"

Yes, we were, and we are (the whole collective race of man, as well as every individual of this race), lost, and ruined, and undone! far from God, far from peace, far from rest, and incapable of happiness even in heaven itself, if such unholy beings could dare to enter heaven's portals. But "the Son of Man came to seek and to save that which was lost!" he laid by his glory, and veiled the effulgence of Deity in human flesh. Long had he been predicted, long desired; and now he came, he came unto his own, and his own received him not. Full of love and compassion, he went about doing good, and with a steady purpose he pursued his design: he planted the truth, he provided for its future propagation. All this, however, was only preparatory to the great design which the Eternal Trinity had arranged before the foundations of the world! The ministry of our Lord was not the chief cause for which he came into the world; he took our flesh, that he might suffer and die; it was upon the cross that the Lamb of God shed his blood, and became the sacrifice for the sins of the whole world, the ransom and Redeemer of the lost ones. We might have wandered for ever in darkness and in doubt, had he not come to seek us. He came to invite us to God, to reconcile us to God, to be the propitiation for us with God, to procure the remission of past sins, and power against their return; he came to carry on a mighty and wonderful mediation and intercession for us with God; to offer our prayers, our repentance, our faith, before the mercy-seat of Jehovah, sprinkled and made acceptable by his purifying and precious blood; he came to restore us to holiness, to bring the force of divine influence to bear upon our minds, to shed forth abundantly the gifts and graces of the divine Spirit of Truth, and to effect that mysterious process whereby "we who were sometimes afar off are now brought nigh by the blood of Jesus; we who were once without God in the world, have now received the adoption of sons, whereby we cry, 'Abba, Father!'"

He sought us to save us, and from what? from ignorance, from sorrow, from sin, and from punishment. Blind, miserable, and wicked, the world was adding sin to sin, and provoking God's just vengeance, when that Almighty Father of mercies sent his Anointed One, the Lord of life and light, to our rescue. Jesus is the light of the world, the prince of peace, the author of holiness, the dispenser of pardon; he saved us from all the pains and sorrows which a guilty conscience must cause; he showed us a way, the only way, whereby the evil principle within our souls can be defied and defeated and suppressed; by him, and through him, our weak, frail soul is strengthened and supported against sin. He first implants the desire of holiness, and then enables us to seek after holiness; and having been our comfort, our defender, our friend, our advocate in this world, he prepares for his true and faithful flock those everlasting mansions of glory which he hath purchased as an inheritance for them. This is the glorious work which the Son of Man effected for us; may that work become effectual for all of us, nor may the compassionate Redeemer fail to be a Redeemer for us! For, brethren, the question which most concerns us is this, has Jesus Christ not only sought, but found and saved us? It is in the mind, in the soul, that sin reigns, and causes evil deeds; it is in the mind, in the soul of every one that the blessed remedy must be wrought; we

must see our absolute need of a Saviour, our lost and ruined condition, without aid from above. We cannot deny that we are sinners, we must know that; but it is not sufficient to know this—we must feel it too, and lament it, and desire a remedy for it. They, therefore, who still live in the practice of sin, and in the love of sin, are lost indeed; but they do not think that they are lost, nor do they think that a Saviour is needed for them. Christ came to *call* sinners, but to call them to *repentance*; therefore we may be sure, that they who live on in wickedness or worldliness, have not as yet obeyed the call.

Let us, brethren, endeavour to comprehend this. Too many, while on a death-bed, are disposed to pray for forgiveness of sin, and to look upon Christ in a vague, ignorant manner, merely as one who will procure forgiveness of all their offences against God: but this is not the sole office of Christ—this is not the only work which he came to perform; he came to save us, but to save us in a certain manner and order; by his meritorious sufferings he purchased of God the two great gifts of penitence and faith; repentance is the gate, whereby we must come to Christ, and open a communication with heaven. Knowing that we are sinners, we may dread God's wrath and vengeance, and be inclined to wish that our sins may be forgiven; but it is not enough to fear hell, we must also hate sin; and this hatred of sin, this power of hating sin, and grieving for sin, is the gift of God; it is the first step in the process of salvation, a step which must be taken by all who desire or hope to be saved. The heart and conscience of a man remains long asleep and dead, or deceived and perverted. Vainly and often does Christ knock at the door of the soul; and when we do begin to hear, and listen, and think, what first occurs to the mind? what but our sinfulness, our guilt, our folly! We think of God's goodness, and holiness, and power, and of our own ingratitude and perverseness. We begin to tremble at the prospect of eternal condemnation; but then we confess that condemnation is just, and we loathe and condemn ourselves, even whilst we tremble. Thus it is that the law is our schoolmaster to bring us unto Christ. The struggles of an awakened and terrified conscience end in the joyful and peaceful hope, that Christ is made to us wisdom, and righteousness, and sanctification; and thus only can Christ's sacrifice avail us. Consciousness, deep, thorough consciousness of sin, must constitute the first degree of that blessed process, whereby the dead are made alive again, and the lost are found. Remember, my brethren, that deep humility, utter sorrow, a disposition to accuse, and judge, and condemn ourselves, prove the existence of that broken and contrite heart, which God will not despise, which Christ will accept, and sanctify, and heal. But remember, that this is not all: after repentance, follows faith; after sorrow for sin, follow the love and acceptance of the Saviour. When peace and hope begin to rise upon the conscience; when holy desires and purposes are evidenced; when holy pursuits are followed; when all the lusts are mortified; when God's service is loved; when duties are performed; when a holy zeal, and delight, and fervency, and perseverance in prayer are displayed (and that even where the absence of sensible fervour and joy fills us with sorrow), then we may justly hope, that the Saviour has influenced our hearts by his grace; then we may trust that God has accepted us in the Son of his love!

These considerations are not unimportant; for, how many upon a death-bed are there, who imagine that they are secure, because they are sorry for their sins; and how many who think themselves safe, because they hope Christ will forgive them their sins! Both are, however, wrong; sorrow for sin is useless without Christ, and Christ will not enter the breast until repentance, his forerunner, prepare the way before him.

Brethren, both these blessings are now offered to our acceptance; Christ still seeks us by his Spirit, still calls and persuades us: although he be now in heaven, his word is still nigh, his church still speaking in his name. God grant that we may obey his gracious invitation! God grant that we may not be of the number of those who shut their breast against him, "exclude their gracious and most rightful Lord, and choose to live desolate without him!" God give us grace, that we may hear the voice of his Son; for those who hear *that* voice shall live! We are, too many of us, dead in trespasses and sins, insensible and inanimate. Long has Christ called upon us in vain; we have continued deaf to his voice, and followed in youth, in manhood, and in age, vain wishes, false lights, deceitful hopes. May our eyes be at length opened to see our danger and our cure! Let us kneel at last before the altar of heavenly truth, and taste and see, by our own experience, the reality of the good things which God's saints have declared are to be found in his service! If any consideration, except God's constraining grace, *could* move the heart, it would be *gratitude*, at the thought that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Happy will it be for us if we accept of his love. We have only one needful thing to do, and very short is the time which is allowed us for the work; may we then at last surrender the long-defended heart. We shall find in Christ, in the glorious hopes and views of the gospel, more real comfort and satisfaction than it is possible to conceive. Peace is the privilege of faith. In the gospel alone, if sincerely and unreservedly embraced, we find what even reason must consider as the highest possible privilege—the means of a near access and approach to God. Prayer is the peculiar joy and glory of the Christian, and brings him nearer and nearer to that dreadful throne of Jehovah, where, no longer alienated and rejected, he is now accepted in the Beloved. Let those also, who still continue in sin, who still reject the invitation of the good Shepherd and Bishop of their souls, and even dishonour his name by wickedness and vice, remember that the Son of God will not seek and will not save for ever. The time of our salvation or of our condemnation approaches nearer every day, and every moment. Defer no longer; trifle no more with God and your consciences and truth. "Seek the Lord while he may be found; call upon him while he is near: now is the accepted time, now is the day of salvation." "Kiss the Son, lest he be angry," and your souls "perish" everlastingly from the "right way!" May He, therefore, "who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man," now seek and save us! May He call us, and give us grace

to obey the call! May He pierce the hardened heart, and terrify the deadened conscience, by the gift of the divine and holy Spirit! May He give us the peace we long for, the rest we crave, the heavenly gifts of grace and of glory, the one leading to the other! May He teach us to seek, and enable us to find! O Lord God, Lamb of God, Son of the Father, let us not perish, lost and guilty though we are, but obtain eternal life through thee. "Since the whole of our being is thine already by right of *creation*, grant that it may be also thine by right of *affection*. Thou hast allowed us the privilege of asking, give us also the benefit of receiving. Thou hast commanded us to seek, grant that we may find! Thou directest us to knock, open to us that now do so! From thee we receive the very will to desire, suffer us, we beseech thee, to obtain the blessing which we implore!"

J. R.

MISCELLANEOUS.

CONTINENTAL CHURCHES:

With Observations on the Romish Worship, and the State of Religion Abroad.

NO. IX.—THE CHURCH OF NÔTRE-DAME, AT BRUGES.

ABOUT the middle of the eight century, St. Boniface, after preaching in Germany, passed through Bruges, and there built a small chapel in honour of the Virgin. At that period the ecclesiastical jurisdiction of the place was vested in the bishop of Utrecht, from whom it subsequently passed to the see of Tournay; and, in the year 1091, Radbod, who then presided over that diocese, greatly enlarged the original building, to which the choir was added by Charles the Good, in 1119. It is a vast pile of bricks, exceedingly sombre and heavy in appearance, and of no specific order of architecture. The tower, which is surmounted by a spire, was erected in 1297; and there is a tradition that the architect, disgusted with the structure which he had just completed, threw himself from the top, and lies buried beneath an old blue stone at the eastern extremity. The height of this tower is 435 feet. There is nothing remarkable in the interior. Huge massive pillars separate the nave from the side aisles; and the choir is enclosed within gates of wroughtiron, which bear the name of the maker, *J. Ryckman*, of Ostend, and the date 1799. The pulpit, like those of most of the Belgian churches, is of sculptured oak, and is a fine specimen of the art. It is supported by a figure of the Virgin sitting on a globe. There is also some magnificent wood-carving in the confessionals, and in the stalls and decorations of the choir.

With reference to the confessionals, occasion has, more than once, been taken to advert to the demoralising effects which auricular confession is calculated to produce, and to the disgust with which it is regarded by Romanists themselves. At the same time it must be admitted that submission to such a practice argues, at least, the sincerity of the individual; and in Belgium, evidences of a strong attachment to the Romish worship, accompanied with deep

religious feelings, cannot fail to present itself to those who visit their churches. This is particularly the case with the females of the lower and middle classes, though it is not wholly confined to them; and it will be remarked in a variety of forms and circumstances. It is but justice, therefore, to distinguish between the levity and unconcern of the gentle *dames* and *demoiselles* of France, who go to church for the sole purpose of exhibiting the last new fashion, or of listening to the jejune morality of some young *prédicateur*, and the simplicity of purpose with which the Flemings seek the house of prayer, albeit there is something grotesque in the pious abstraction which appears to rivet their eyes upon their *livre d'heures*, as the priest mutters over the prayers in a language of which they do not comprehend a syllable. There is no affectation in their manner of taking the holy water, and making the sign of the cross, on their entrance; no visible disquietude at soiling a splendid dress, as they drop on both knees before the various altars; the patina and the relic are kissed with the enthusiastic ardour of unfeigned belief in their peculiar virtues; and they join the procession, taper in hand, taking part with heart and voice in the mongrel chaunt, half Latin, half Flemish, as they pace slowly along the aisles. A number of communicants attend the Lord's table every Sunday; and even children under twelve years of age may be seen, with joined hands and closed eyes, receiving the consecrated wafer, from the priest, and retiring to their chairs to mutter over a *paternoster*, undisturbed by the curious gaze of some wondering stranger, or by what is passing around them in different directions. It may here be observed, by the way, that several distinct services proceed at the same time before the various altars, with which the churches are filled. At one, crowds of females may be seen, anxious to kiss some sainted relic, which a priest presents to each successively, wiping it carefully after each salute; at another may be heard the jingling of cents and styvers in the little tin boxes which are carried round during the celebration of a mass in honour of some particular saint; while a third, perhaps, is occupied with a service for the dead, and the *curé* with his assistant are passing a soul to heaven by a road, which is short in proportion to the amount which the friends of the deceased can muster, in order to have him prayed out of purgatory.

Of all the ceremonies of the Romish Church, there is none, perhaps, which fills the mind with more painful reflections than a *dead mass*, as it is called. It is from this source that the church in Belgium mainly derives its support. Persons who have never given a franc to the cause of religion during their lives, will bequeath a fortune to purchase the repose of their souls; and many a family, in the middle classes of society, is deprived of its legitimate inheritance, to procure the prayers of the Church in favour of a departed parent. Of course the priests find no fault with this arrangement, and have no hesitation in giving passports into Paradise upon such terms; while the poor, who cannot pay for the transit, must even endure their purgatorial sentence with patience. A single service is all that is vouchsafed in ordinary cases, for which a fixed fee is unrelentingly enforced; but what will this avail in competition with thirty or forty masses, day after day, successively, at which not only the relatives of the deceased, but the faithful generally, are

invited to assist. The following is the form of invitation which is issued upon that occasion :—

"C'est avec la plus profonde douleur que Monsieur A. B. et ses enfans vous font part de la mort de son fils et de leur père. C. B. décédé le 12 Septembre, 1836, âgé de 33 ans, muni des secours de notre sainte religion.

Le service funèbre et l'enterrement auront lieu à l'église paroissiale de cette ville, lundi 26 du dit mois, à 11 heures du matin ; veuillez les honorer de votre présence, et vous souvenir de l'âme du défunt dans vos prières.

R. I. P.

La première des 30 messes se dira dans la dite église mercredi 28 Septembre, 1836, à 10 heures du matin."

In the conduct of an ordinary funeral there is nothing remarkable. Mourning coaches are not used, but the body is carried in an open hearse or car ; job coaches or *char-à-bancs*, are provided for the mourners and attendants. In some cases the procession is headed and flanked by persons bearing lighted tapers ; and huge wax tapers burn upon the altars, and along the aisles, in greater or less profusion, according to the liberality of the deceased in behalf of the Church. The coffin being placed on a raised platform in front of the altar, the priests, habited in their funeral vests, proceed with the *Office des Morts* ; and the mass concluded, the curé approaches the corpse, removes the pall, and signs the cross upon the coffin with one of the branches of a silver crucifix. Having paced thrice round the body, and sprinkled it with holy water, the procession again moves toward the cemetery, leaving behind them a crowd of the faithful, who continue to pray with all their might for the soul of the deceased, in consideration of the alms which have been doled out to secure their services.

From this digression, it is time to return to the church of Nôtre-Dame. Among the pictorial decorations, there are two which deserves especial attention, at the bottom of either aisle respectively. One is an *Adoration of the Magi*, by *G. Seghers*, of which there is a copy on a very reduced scale, by the artist himself, in the cathedral. Both the composition and the colouring are exquisite, and have been considered as scarcely inferior to Rubens. The companion picture is an *Adoration of the Shepherds*, by *Crazer*, bearing the date of 1667. There are some few other paintings of considerable merit ; of which the more remarkable are a *Virgin and Child with Saints*, and a *Crucifixion*, both in the manner of Van Dyke ; a *Nativity* in the style of Holbein's school ; *St. Anthony of Padua*, by *Vanderberghe* ; *St. Dominic*, and a *Flight in Egypt*, by *Maes* ; an *Assumption*, painted in 1680, by *Bernard* ; and a *Last Supper*, by *Pombus*, whose name it bears, with the date of 1562.

The great object of attraction in this church, however, is a piece of sculpture in white marble, representing the *Virgin and Child*, and said to be the work of *Michael Angelo*. It is indeed a beautiful specimen of the art. The tenderness of expression in the countenance of the Virgin Mother, the smiling innocence of the infant Jesus, and the perfect symmetry and graceful position of the whole group cannot fail to arrest the attention, even of those who do not profess to be connois-

seurs. The hands of the two figures are particularly admired; and the draperies are arranged with such an easy elegance, as to have raised an opinion in some persons that the artist was Canova. It is said to have been found on board a Genoese vessel, which was taken by a Dutch privateer, and to have been bought, for a trifling sum, by a merchant of Bruges, who presented it to the church of Nôtre-Dame. During the French usurpation, it was removed to Paris, but it was restored to its former situation in the year 1814. Horace Walpole is reported to have offered 30,000 florins for it; but, to the credit of the people of Bruges, the offer was rejected. Behind the high altar there is another *Virgin and Child*, which is also beautifully executed in white marble. This has likewise been attributed to *Michael Angelo*; though it is regarded as greatly inferior to the other, it is unquestionably a performance of a very high stamp.

In a chapel adjoining the sacristy are the superb mausoleums of *Charles-le-Téméraire*, and his daughter, the Grand Duchess *Maria of Burgundy*. The exquisite workmanship of these tombs, the historical importance which attaches to them, and the affectionate reverence with which the Flemings still cherish the memory of the youthful Mary, render them objects of peculiar attention. They formerly stood in the choir, in front of the high-altar, but in 1810 the Emperor Napoleon gave the sum of 10,000 francs to fit up a chapel for their reception. After the most diligent research, it has been found impossible to discover the name of the artist who erected the more ancient of the two, which was raised to the memory of Maria of Burgundy, immediately after her demise, towards the end of the fifteenth century. In 1558, Philip II. of Spain, gave orders for the construction of another, in every respect similar to that of the archduchess, for which he paid above 14,000 florins.

There is yet another object of curiosity in the church of Nôtre-Dame, which must not be passed without notice. In the north wall of the choir is a small closet, or pew, of carved oak, in the Gothic style, which formerly communicated with the family mansion of the powerful family of Gruthuyse. With this family Edward IV. took refuge during his exile in Flanders. Beneath this *Tribune*, as it is called, is an ancient oratory; and in front are the arms of Gruthuyse, encircled by a collar of the order of the Golden Cross, with the motto, *Plus est en vous*. On the opposite side is the family vault; but the tomb which covers it was destroyed in the year 1797.

THE ORGAN.

Nothing, perhaps, affords a more striking illustration of the maxim, *E parvis principiis res magnæ proveniunt*, than the history of the organ. Though its origin is involved in the utmost obscurity, it is unquestionably of very high antiquity. The earliest form in which it seems to have been known as an instrument of sonorous power, was that of the *clepsydra*, or *hydraulic organ*, of which the invention is attributed by Athenaus and others to *Ctesibius*, a celebrated mechanician of Alexandria, who flourished about 120 years before Christ. Tertullian,

however, who describes it as comprehending in itself every instrument of music, and composed of an *army of pipes*, assigns the honour of the discovery to *Archimedes*. Claudian attests its powerful effects with enthusiasm; and Petronius Arbiter and Severus speak of the adaptation of its notes to animate the combatants in the *circus* and the actors on the stage.

It is certain, however, that the origin of the organ dates much earlier than the age of Ctesibius or Archimedes; and may perhaps be traced, in its primitive form at least, to the simple pipe of reeds, of which the god *Pan* is said to have been the inventor. (*Virg. Eclog.*) *Pan primus calamos cera conjungere plures instituit*. The number of reeds of which this instrument was composed is undetermined. Virgil speaks of one which had *seven* pipes of unequal length; Theocritus, of one which had *nine*. In attributing its invention to *Pan*, it may fairly be supposed that its origin was regarded as divine; and it is a curious coincidence that in every part of the globe it has existed, nay, still exists, in the rude form of its primitive simplicity. Heard alike in Arcadia and Bœotia, it has been immortalized by poets of every age from Homer downward; and even the very names by which it is called bear a striking resemblance in various languages. It is the *kalam* of the Arabs; the *κάλαμος* of the Greeks; the *calamus* of the Latins; and the *châlumeau* of France. By what progressive stages it has passed from the simple peasant pipe into the majestic organ, is a question which it is impossible to determine. From the time of Pindar, there is ascertained to have existed an instrument which that poet calls a *many-headed instrument*, composed of several pipes, whereof a portion were *metallic*; but the successive steps by which it assumed this form, as well as its subsequent developments, cannot now be traced. The invention of that noble instrument which now peals in our churches, is due to no individual; it did not result from the fortuitous discovery or patient study of a single mechanician. Like the architecture of our cathedrals, the organ of our cathedrals is a collective invention; and there is as much truth as poetry in the observation of Chateaubriand, that *Christianity invented the organ*. There is a passage in Augustine, from which it appears that the appellation was given to an instrument of large dimensions, and inflated by bellows, in the fourth century.

Without proceeding further into this inquiry, it may be interesting to throw together a few chronological memoranda relative to the first introduction of the organ into churches. The earliest account, on which the authenticity is established, is that of the erection of an organ in the church of St. Cornelius, at Compiègne, in France. This instrument was a present to King Pepin, from Constantine Copronymus, in the year 757. In 826, Louis-le-Debonnaire ordered an organ for the cathedral of Aix-la-Chapelle, which was built by a Venetian, named *George*. Pope John VIII. in 872, wrote to Anno, Bishop of Friezing, in Bavaria, requesting him to send an organ to Rome, and with it a person competent to perform thereon, and to keep it in repair. But the more general use of the organ in churches dates from the end of the tenth, or the commencement of the eleventh century. At that period, it had been adopted in the churches and convents of Italy, Germany, France, England, and indeed throughout almost the

whole of Europe. In the mean time, great improvements had been made, both in the power and the construction of the instrument. Alphege, Bishop of Winchester, erected an organ, in the year 1001, which contained 30 bellows, requiring 70 men to put them in motion, and pass the air into its 400 pipes.

From this epoch, the history of the Organ becomes more immediately connected with that of music in general. It remains, therefore, to observe only, that *chanting* in churches, as a settled institution, was nearly contemporary with the introduction of the organ in 787. Though included in the reform of Ambrose, in the fourth, and in that of Gregory, in the sixth century, it was not fully established till the year 757.

A PLAIN STATEMENT OF DR. HAMPDEN'S CASE.

SIR,—Finding that, notwithstanding the publicity of Dr. Hampden's case, some still there are totally ignorant of the whole matter, who yet fancy themselves qualified to speak and decide thereon, upon the strength of a few perverted particulars, picked up from party journals; you must permit me, for the benefit of such, to request insertion of the following plain and simple statement, which, without entering into any discussion of the Doctor's theological opinions, may serve merely as a durable record of the facts which occurred, while leaving to others the free exercise of their judgment as to the fitness or unfitness of the author of "*Observations on Dissent*," and the advocate of the sentiments there advanced, for any office connected with that branch of the Catholic Church established in England.

Long, then, before the time now spoken of, the Doctor's Bampton Lectures awakened, in the minds of some, doubts, or rather more than doubts, as to the soundness of the preacher's faith, so that, although they were, through the inattention of the then Vice-Chancellor, permitted to pass current, they escaped not without a loud and powerful rebuke from a pamphlet in reply.

Of the two offices he has since enjoyed, the chair of Moral Philosophy, and headship of St. Mary Hall, it will be sufficient to state, that the electors to the former are five in number, two of whom were distinctly hostile to his appointment; the latter is not in the gift of the University. It is maintained, however, that the University still held him as one of her faithful sons, because no public censure or disapprobation appeared during this interim, nor was his Doctor's Degree refused: that is, whatever might have been the opinion of those who thought it worth while to speculate on the notions of an individual unknown to them, and enjoying no official religious situation among them, and however strong or decided might have been their conclusions; because they were reluctant to undertake the painful task of bringing them publicly forward, or to resort to the most unusual and extraordinary experiment of acting on them, by denying the Doctor his degree, therefore as not openly accused as guilty, he must have been unanimously honoured as innocent. Hardly Oxford logic this, Mr. Editor, and hardly consistent with fact, when we find that immediately it is proposed to invest him with the situation of a teacher of the very divinity

wherein he was suspected, men's mouths were forcibly opened, and what charity had covered, a sense of duty proclaimed aloud. Accordingly, on learning the intention of government to nominate him to the divinity chair, a petition was sent up to be presented, through the Archbishop, to His Majesty, deprecating any such movement. This was shown to Lord Melbourne, as the speediest and most courteous mode of facilitating its design: his lordship talked, stalked, and at length bowed his right reverend visitor away, and instantly hurried to obtain the ratification of the appointment before the petition could be presented, or the objections known to his sovereign.

A meeting next being held at Oxford on these subjects, Dr. H. not only, contrary to the advice of his friends, attended it, claiming his right to do so as "head of a house," but actually voted in his own favour!

When at length the University again bestirred herself, the Doctor addressed the Duke of Wellington as Chancellor, denying that "being a lay corporation" she had any power to censure religious doctrines, be they what they might, and requesting his interference to prevent a convocation assembling thereon. Whether this was done as a forlorn hope, or, as was supposed, in order to strengthen the absurd report of the Doctor and his friends, that the whole was a mere party concern, by gaining an opponent in the head of the Tory party, I leave to others to decide—it signifies not. I cannot, however, quit this portion of the subject, without observing on the vain effort made to represent that Dr. H. was objected to simply as the nominee of the Whig, or Radical, Lord Melbourne.

The University is too constitutional to raise a needless quarrel with the powers that be, by whomsoever represented, and not quite idiotic enough to oppose an appointment, simply because it came from the only quarter, from whence, according to custom, it could come at all; consequently she did not do so, nor did she attempt it. She admitted the professor to his new dignity directly, but she could not secure to him the confidence of her body, seeing he had lost it; nor could she turn round, and at the dictation of a man who is reported since himself to have pronounced the Doctor's divinity of rather an unusual character, complacently eat up her own words and sentiments, and declare the same person at one moment orthodox, and fit to be entrusted with the instruction of candidates for ordination, whose own doctrinal views she has the moment before condemned; nor could she forget her character as a defender of the Catholic faith, so far as to afford to what she conceived to be the growing heresy of antiscriptural rationalism a shelter and home within the exclusive precincts of orthodoxy. All then that remained, and what she really did, was, to express her disapprobation of the new professor's theology, by depriving him of a privilege herself had formerly attached to his office, until she had better reason to be satisfied with him than she then had.

I need not tell you how immense was the majority who shared her feelings: how overwhelming, when the proctors exercised their unaccustomed right of preventing the result from being durably recorded, or how large, when no longer checked by a technical recurrence to forms, no longer by the suicidal interference of such ill-judging friends kept

still in unwilling agitation, the University was at length enabled, by registering her decisions, to return to her ancient and desired peace, and gradually to forget, in more congenial considerations, the Doctor himself, and his case, as her individual members might do, were they not occasionally compelled to resort to the exploded subject, for the advantage of those ignorant or deluded therein.

Such is a brief statement of the case. I will not trouble you with any remarks on the indecision or want of proper feeling shown on the part of the proctors, in allowing hundreds, unwarned of their intention to revive an almost obsolete statute, to undertake so long and needless a journey, nor of the absurd attempt to frighten a whole University from its propriety, by putting forth at the very last moment an illegal threat of an universal *premunire*.

E. B.

POLITICAL RETROSPECT.

DOMESTIC.—THE monetary interests have been placed in the greatest difficulty by a quarrel between the Chancellor of the exchequer and the Bank. And this too has occurred at a time when the Exchanges have been against us, and the United States and the numerous banks in Ireland, have been abstracting the gold in enormous quantities from England. In Ireland there has been something like a panic, and one leading bank has been compelled to stop payment of its notes. It seems now universally agreed that Ireland is labouring under a *plethora* of banks and their paper.

UNITED STATES.—The accounts from the United States, as to the enormous difficulties of the money market there, add to the fears of those concerned, and many seem to dread some crisis in these matters. A difficulty seems to have afflicted the United States, of a perfectly novel kind. The accumulation of treasure in the coffers of the State is so vast, that the most serious difficulties have arisen by the fact of so much money being locked up from the public, and in some respects at the mercy of the executive government. And what is still more extraordinary, the way in which these vast sums of money can be distributed, and the tariff cut down to the actual exigencies of the public service,—so as to avoid the most serious disruption of the compromise existing on the

question of the tariff between manufacturing and agricultural states,—is a matter of the utmost difficulty, and for a practical solution of which there seems no possible foundation. We call this a novel difficulty: to a State like that of the Union, this excess of public wealth is likely to become a point of the utmost difficulty, and eventually turn out a curse instead of a blessing, and make even the National Debt of England a blessing compared with the excess of wealth of the United States. We will offer one suggestion, in which we are persuaded the United States would not only avoid existing difficulties, but lay a deep foundation for lasting prosperity:—Let them devote their abundance to the interests of religion and education: if the opposing interests of rival sects defeat the plan, surely they might grant it to the extension of civilisation, and the spread of Christianity in other lands, in some way which would not offend the prejudices and interests of those sects. We are as certain that we are here giving that good advice, which becomes us as Christian Remembrancers, as we are certain that it will not be followed.

THE PENINSULA.—“*Confusion worse confounded*” seems daily to increase in this quarter. If any thing can as yet be taken as an indication of what is likely to be the result, the most recent occurrences are ominous to the cause,

which is by courtesy called Constitutional. The generals of the Queen of Spain are more than suspected of treachery, and have haughtily refused to obey the command of the Cortes, which ordered their resignation. The star of Don Carlos is evidently in the ascendant at present; and unless some new and unexpected series of events turn the scale, there is every reason to expect his ultimate triumph. How far England is concerned in the success of either party, would be a matter of easy solution, if the Whigs had not formed the quadruple treaty, and Lord Palmerston had not had the practical interpretation of that treaty. It has served Louis Philippe, and no one else; as to the remaining three high contracting parties, England is disgraced, and Spain and Portugal are ruined, at least as far as they are interested in the Constitutional cause for which the treaty was formed. General Evans is about to return to the silly Radicals of Westminster, whose service he has been neglecting in Spain, instead of performing in the House of Commons; and our fellow-countrymen who embarked in this Palmerston expedition, have no redress for the many evils to which they have been subjected. General Evans, on his return from this *brilliant* expedition, will have a difficult task to clear himself from the harsh imputations on his conduct and character for the treatment of our poor deluded countrymen, which are so strongly attested from a thousand sources. My Lord Palmerston and the General will no doubt make their defence before Parliament, and be rivals for the disgrace attached to the whole quadruple treaty. But it is in Portugal that the noble Viscount's talents for the office he holds have been still more practically exhibited. Poor Donna Maria was forced, like her neighbour Christina of Spain, to swear to a stupid constitution, of home manufacture. English ships of war, in unusual force, were sent into the Tagus; and a counter-revolution under Palmerston auspices was attempted. Never was the advice of the celebrated motto, "*Aut ne tentes, aut perfire*," more fully proved. The counter-revolution proved no revolution at all; and

the poor captive Queen is reduced to a more absolute dependency on her rebellious subjects, than before this Palmerston attempt at her rescue. If the disgrace of all these failures ended with the *incapables* who guided the events, all would be well; but the disgrace attaches to the escutcheon of England; and her influence is for ever gone, to all human probability, in Portugal. Again: the divorce of the young Queen of Portugal from her recently espoused husband is talked of; verily, the Peninsula is in a pretty state of difficulty.

FRANCE.—The death of Charles X. brings Louis Philippe one step nearer the affections of the loyalists; and the wisdom of his government (a wisdom which partakes much more of the subtlety of the serpent than of the harmlessness of the dove) shows him to be, at least, *fit to reign over* such discordant elements as those which compose modern France. The French remind one of the old fable of the frogs: the *harmless* King Log is exchanged for a king who will keep them in order *at any price*. The late affair at Strasbourg, in which the son of the ex-king of Holland, and nephew of Napoleon, attempted to excite revolt, has only tended to rivet faster the chains with which Louis Philippe binds his own supremacy on the nation. We may here observe, that there is a very curious letter of the Archbishop of Paris to his Clergy touching the circumspection they are to observe in celebrating masses for the repose of souls, under the existing difficulties of performing such services, occasioned by the death of Charles X. Lest any services for the dead might be construed into services for the deceased ex-king, the Clergy are forbidden to celebrate such services; and the fires of purgatory must continue to torment their victims till the existing clerical panic has passed away. Nevertheless one of the Parisian journals announces the important information, that although "*black masses*" will not be allowed, "*white masses*" will be celebrated in all the churches of Paris for the departed prince; but it forbears to name the hours of the service, lest it should excite popular tumult. We

are not sure we understand this distinction between *black* and *white*, although we think we do; we will, however, let our doubt on this *all-important point* plead our apology for not entering upon the disquisition of these knotty points.

THE CANADAS.—We are extremely happy to announce, that the anti-British party is completely broken up, at least for the present. The manly and straightforward conduct adopted by Sir Francis Head, seems to have led to this result; and we hail it as of the happiest omen. Under all these circumstances, and the increasing spread of Conservative principles and demonstrations in England, we may surely congratulate every loyal man. There is yet another fact of congratu-

lation: notwithstanding all the present excitement of political agitation in Europe, there is little or no fear of war. Europe is too wise for that. Widely as we differ from his Majesty's Ministers, we still think them sound in this opinion of the probable continuance of peace. We know, from the very highest authority, and the most unexceptionable sources of information, that this is the private opinion of the ministry, and especially of that one minister to whom the question of peace or war is more immediately a concern. Differing from the present ministry in so many respects, we yet think them sound in this; though we do not give them credit for having been at all instrumental in bringing about this state of things.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

THE REV. J. MORGAN.—A very elegant silver tea service has been presented to this gentleman by the congregation of Mapledurham church, of which parish Mr. Morgan has been curate for seven years past. The churchwardens, accompanied by a deputation, waited on Mr. Morgan, and having read an address suitable to the occasion, presented the plate, for which the Reverend Gentleman expressed his gratitude in a reply which, with the address, we have subjoined. The noble Vicar of Mapledurham, Lord A. Fitzclarence, has, by his judicious liberality, secured the good opinion—not of his parishioners only, but of the public, by whom his character is generally known and esteemed. And in all his endeavours for the benefit of the parish he has been warmly and zealously seconded by his late Curate, the Rev. J. Morgan, whose unwearied activity and perseverance have elicited the spontaneous mark of affection and respect which we have to record. It will be recollected that Mr. Morgan had the honour, when a Chaplain in the Navy, of introducing the national system of education into his Majesty's naval services, and of suggesting a plan for the institution of savings banks for seamen, which has been highly commended by the authorities and the public press.

“Mapledurham, November 3, 1836.

“REV. AND DEAR SIR,—We are requested by your congregation and friends at Mapledurham, to present you with this piece of plate as a token of their kind regard for your faithful and valuable services for nearly eight years past as their Curate.

“We all regret that the circumstance of your being called to preside over another flock, prevents you remaining in the neighbourhood; but you may feel assured that your services will be long remembered here with deep felt gratitude by all classes, and your resignation of the curacy deeply lamented, and your loss long felt, not only for your punctual and conscientious discharge of your ministerial duties, as became a zealous Clergyman, but also for the lively interest which you have taken from the beginning in the religious instruction of the children of the labourers on the national system; and for your exertion in procuring the school-room to be built, as well as for your kindness to the aged and infirm to whom you administered religious instruction every Sunday evening, and whose wants you promptly and benevolently relieved.

“We are also requested to thank you for your *farewell* sermons delivered on Sunday last, in which you so *feelingly* and *ably* recapitulated the substance of the doctrine which you had been accustomed to preach to us, and which cannot fail of making a lasting impression on the large congregation assembled, not only of our parish, but also on the

three years, as Second Master of King Edward's School. Among the contributors were the Right Rev. the Lord Bishop of Worcester, the Right Hon. and Rev. Lord Aston, the Rev. J. N. Harward, the Rev. G. F. Fessey, &c. &c.

THE REV. S. GAMLEN.—The Rev. Samuel Gamlen, M.A., of Balliol College, and Official of the Archdeacon of Durham, having been preferred to the Rectory of Bossal, Yorkshire, the parishioners of Heighington, of which parish the Rev. Gentlemen has been twenty years Vicar, have presented him with a piece of plate in testimony of their admiration of his conduct as their spiritual pastor during that period, previous to his taking his departure for his new living.

THE REV. E. KEPPELL.—Bishop Butler lately requested T. W. Coke, Esq., to give up part of the great tithes of Longford towards the erection and maintenance of a second church in that parish. Mr. Coke informed his Lordship that he had presented the living to the Honourable E. Keppell, who, on being informed of the Bishop's request, immediately gave up, with the consent of Mr. Coke, 500*l.* a year to build and endow it.

MUNIFICENT GIFT OF CHARLES DAY, ESQ.—The late Charles Day, Esq. the celebrated blacking manufacturer, received for the last twenty years upwards of 12,000*l.* annually from the profits of his business. Among other bequests he has left the munificent sum of one hundred thousand pounds to found and endow an asylum for the blind.

We have been informed that Mr. Day was afflicted with blindness for many years of his life.

EPISCOPAL VISIT.—On Tuesday, the 18th of October, the Right Rev. Dr. Monk, Bishop of the united see of Gloucester and Bristol, arrived in Bristol at three o'clock, and was met at the Cathedral by the Right Worshipful the Mayor, in his official costume, accompanied by the Reverends Lord W. Somerset, Dr. Lee, Prebendary Harvey, the Minor Canons, the Rev. William Spencer Phillips, his Lordship's Chaplain, and upwards of seventy of the Clergy of the city and neighbourhood. After Divine Service his Lordship proceeded to the Chapter-room, where he was presented with the following Address, by Mr. Prebendary Harvey, on behalf of the Clergy:—

"To the Right Rev. James Henry, by Divine permission, Lord Bishop of Gloucester and Bristol, the Address of the Clergy of the Cathedral Church, City, and Deanery of Bristol, upon his Lordship's arrival in their city to enter upon the sacred duties of his office, in that part of his Diocese.

MY LORD BISHOP,—We, the Clergy of the Cathedral Church and City and Deanery of Bristol, beg most respectfully and sincerely to bid your Lordship welcome on your arrival and first appearance in our city.

"We are well aware that it has not been usual for the Clergy of the see of Bristol to meet their Bishops after this manner, and it is with no wish to innovate or establish a precedent that we come forward with our present address: but the circumstances which have caused your Lordship to be placed at our head are novel and peculiar. We are anxious, therefore, to take the earliest opportunity of expressing our willingness to receive your Lordship as, under Christ, the Chief Shepherd of his flock in this portion of his Majesty's dominions, and to leave it in no degree doubtful that, calling to our recollection our ordinary vows, we shall at all times be ready 'to follow with a glad mind and will your godly admonitions, and to submit ourselves to your godly judgments.'

"It was, as your Lordship knows, with great anxiety and concern that we learned the intention of his Majesty's Commissioners, as expressed in their second report, in regard to this part of the Bristol diocese. We were deeply sensible of the advantage of having our Bishop resident amongst us, and we felt it to be our duty to use all peaceable and lawful means to prevent the contemplated change, which would have deprived us of so great a blessing. In these sentiments it was our great happiness to see that we were cordially joined by the brethren of the laity, and especially by the corporate authorities of the city; and it will ever be remembered, to the honour of those members of the corporation, whose consciences do not allow them to meet together with us in worship, and to acknowledge the rule of our church's discipline, as well as to the praise of the episcopal order, that when it became a question whether our Bishop should be withdrawn from us, they, no less decidedly than their colleagues of the Church, stood forward with one mind to make known their opinion, that great injury

would thereby be done to the city and its vicinity; thus bearing testimony to the benefit which results to the community from having in it a chief minister of religion, who, from his station, education, and pecuniary resources, can exercise a beneficial and powerful influence upon its society, and be a leader of the charities around him.

"But to us, my Lord, it may be permitted to declare that, besides temporal views, we had other objects in mind, when we took part in the petitions and address to which we have alluded.

"Entertaining the well-grounded belief, that the Episcopal is the only form of church government which is stamped with the sanction of holy writ, supported by its best interpretation, the primitive usage of the Church, and the concurrent voice of the Apostolic Fathers, and seeing how greatly the blessings, which it is designed to be the means of bestowing are impeded, when, from the wide extent of a diocese, the greater number of its Clergy can seldom come under the immediate eye of their Bishop; when the laity, in the same proportion, are shut out from intercourse with him; and when, moreover, the young members of the Church are, of necessity, too generally sent forth into life unimpressed and unbled by the solemn rite of confirmation; we were chiefly desirous that our diocese, or so much of it as would remain after the separation of the arch-deaconry of Dorset, should not be appended to another already sufficiently extensive to engage the whole care of its chief minister. We had, indeed, fondly cherished the hope, that with the opportunity which had presented itself of giving greater efficiency to the Church Establishment, our rulers and the Commissioners would have acknowledged the propriety of adding to the number of our Bishops throughout the country; and we trusted that under this arrangement, so much to be desired, our city, with a neighbouring district, would have been allowed to form a see by itself. For an Establishment to be so limited in its powers as to be incapable of adequately discharging the duties for which it is made responsible, we could not but regard both as unjust to the Church established, and as injurious to the country at large. We had been taught this lesson by the past; we had seen how unsparingly censure had been heaped upon the Clergy, and how continually increasing dissatisfaction and dissent had spread amongst the people; and, inquiring carefully into the causes of these crying evils, we had no difficulty in tracing them, in a great degree, to the deficiencies which had so long been permitted to exist in the Establishment. We had, therefore, made it our prayer, that these deficiencies might now be supplied, and, amongst other hopes of the kind, had indulged the one we have now expressed. That the whole of what we desired has not been granted, we are willing to attribute to reasons which, in the breasts of the Commissioners, were paramount and imperative; and carrying our thoughts and our affections to the good of our brethren in other parts of the kingdom, we shall unfeignedly rejoice if what we deemed our loss shall prove to be their gain.

"But, my Lord, our wishes have been complied with to a considerable extent; and for this measure of justice to the great cause in which they were cherished, as well as for the gracious manner in which our appeal was received by the Commissioners, and especially by the Archbishop our Primate, we shall ever feel it a duty to express our thanks and gratitude.

"We have also another subject in which to rejoice. It was in your Lordship's character that the Clergy of this diocese found their chief satisfaction, in looking to the proposed change. In that 'good report' which your Lordship had so generally obtained, we saw the most favourable auspices.

"Impressed with a lively sense of respect for talent and learning, when held in subserviency to christian grace, and made to minister to the enlargement of the Redeemer's kingdom, for beneficence, integrity, and piety, we can assure your Lordship that, with whatever feelings we may have viewed the decision of the Commissioners in regard to one part of our petition, towards your Lordship we entertain those only which your known qualifications for your high office must ensure. Our welcome, therefore, is cordial and sincere; and it is our earnest prayer to Almighty God, that for the sake of his Son, our Lord and Saviour Jesus Christ, he will so shed abundantly the healthful spirit of his grace upon both you and us, that, labouring together in our several avocations in his vineyard, in due subordination and harmony, we may be the instrument in his hand to perpetuate for his church a good name amongst men, and the humble means of winning for his glory many souls to salvation."

His Lordship listened with evident pleasure to this testimonial of respect and welcome, to which he made the following reply :—

“ It is with deep-felt satisfaction that I receive so cordial a welcome, accompanied with the expression of sentiments of so kind and so Christian a character, from the Clergy of the Cathedral Church, the City, and Deanery of Bristol—whom I am able this day to accost as my brethren in the Lord. This is personally the more gratifying to me, because I am aware that in the arrangement by which I now appear among you as your Diocesan, there are some circumstances not altogether conformable to your wishes.

“ Respecting the recommendations of the Church Commission, you will not expect me on the present occasion to say much. I agree with you in thinking that an increase in the number of Bishops would, if practicable, have been a convenient as well as an efficient measure in new modelling the Episcopal divisions of the country, for the better superintendence of our Church. But I could easily convince any one of you, that there existed obstacles of a kind absolutely insuperable in the way of its adoption; and that the Commissioners, whose views were directed only to the production of practical good, were precluded from recommending such a scheme: since the recommendation itself, without the least chance of success, might have proved destructive of the whole plan for the temporal reformation of our Establishment. It is, however, only an act of justice towards the Commissioners to state, that the case of Bristol was entertained by them with interest and with sympathy; that they regarded the wishes expressed not only by the Clergy, but by the Municipality and the rest of the Laity for the residence of a Bishop amongst them, as highly honourable to the parties, and gratifying to the friends of the Church. But the circumstances were really embarrassing. While on the one hand the great population and importance of the second city in England demanded attention,—on the other; there was a necessity for altering the inconvenient territorial arrangements made on the foundation of the See by King Henry VIII., which had been always the subject of complaint, and the bad tendency of which is properly noticed in your address. Although myself a member of the Commission, I abstained from taking a part in any of the discussions respecting this question; foreseeing the probability, from my particular station, of my becoming personally interested in the settlement of the See of Bristol. But when the final decision had been taken, and received the sanction of the Legislature, and when I was called upon to undertake a great addition to the labour and responsibility already imposed upon me, I felt that it was a duty belonging to the post which I held in Christ's vineyard, and that therefore it became me, as a faithful servant of our common Master, not to decline the task.

“ It is a great satisfaction and encouragement to me, that on my first arrival among you I am greeted by such flattering expressions of your good will and good opinion: although I cannot help entertaining much apprehension that I may not fulfil the expectations which you are pleased to form of me. It is upon a sincere desire to promote the welfare of our venerable Church in this diocese, that I must ground my whole claim to your good opinion and support. To this work I cheerfully dedicate myself, and I place reliance for my success, not on my own powers, which are very feeble, but upon the assistance of that Providence, by which I have been called to the work.

“ It is true, as you observe, that the circumstances attending my appearance as your Diocesan ‘are novel and peculiar.’ But this peculiarity is of a kind which rather tends to encourage than alarm me. I am not placed here, like my predecessors, by the nomination of the great and powerful—nor do I come like them, to this bishopric as a professional advancement, and as a step to further promotion. I am sent here upon grounds independent of patronage, present or future, and of all other worldly considerations, simply as an instrument to promote the service of our Apostolical Church.

“ I entertain an earnest desire to contribute by my humble exertions to extend the influence of our Establishment among the people, as well as to promote the comfort, the respectability and efficiency of those to whom its ministry is committed. It is my hope that we shall live together with harmony and mutual good feeling of brethren. From the dispositions this day evinced, and from the reputation of the Clergy of Bristol for piety and zeal, I cannot doubt that I shall receive cordial support from them in any measure for the promotion of religion; and particularly that I shall experience their co-operation in an attempt to

remedy one of the greatest evils with which our Establishment has to contend—I mean the want of church-room for the increased and increasing population of the diocese."

The Clergy present were then individually presented to his Lordship.

CONSECRATION.

Dr. Longley was on Sunday, November 6, consecrated Bishop of Ripon, in York Minster, by the Archbishop of that principality, assisted by the Bishops of Lincoln and Chester. The ceremony created much interest, and the Lord Mayor, and a great portion of the aldermen and council were present among the spectators.

ORDINATIONS.—1836.

By the Archbishop of Canterbury in Croydon Church, October 30.

DEACON.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Holland, R. B.			

PRIESTS.

Hodgson, John Fisher	B.A.	Christ Church	Oxford
Irons, William Josiah	M.A.	Queen's	Oxford
Polhill, Frederick Campbell	B.A.	University	Oxford

By the Lord Bishop of Exeter.

DEACONS.

Barnes, Richard William	B.A.	Queen's	Oxford
Cock, J. Duncan	M.A.	Exeter	Oxford
Gilbard, William	B.A.	Worcester	Oxford
Lowe, George	B.A.	Merton	Oxford
Meadows, John Callender	M.A.	Pembroke	Oxford
Needham, R. W.	B.A.	St. Peter's	Cambridge
Thomas, W. J.	B.A.	St. Peter's	Cambridge
Tippett, E.	B.A.	St. Peter's	Cambridge

PRIESTS.

Dene, Arthur.	B.A.	Exeter	Oxford
Fortescue, R. H.	B.A.	Exeter	Oxford
Gibbons, G. B.	B.A.	St. John's	Cambridge
Good, W. F.	B.A.	Trinity	Cambridge
Hogg, J. R.	B.A.	Christ's	Cambridge
Rendell, E.	B.A.	St. John's	Cambridge
Scott, John J.	M.A.	Exeter	Oxford
Smart, J.	B.A.	St. Peter's	Cambridge
Sweetland, William Kents	B.A.	Worcester	Oxford
Tindal, N.	M.A.	Trinity	Cambridge

By the Lord Bishop of Bath and Wells, October 20.

DEACONS.

Aldrit, William		Magdalene	Cambridge
Allen, John	B.A.	Brasenose	Oxford
Bastard, H. H.	B.A.	Wadham	Oxford
Bush, Joseph	B.A.	Wadham	Oxford
Hail, C. R.	B.A.	Christ Church	Oxford
Jones, T. T.	M.A.	Oriel	Oxford
Harding, George R.	LL.B.	Queen's	Cambridge
Marsh, John.	B.A.	Catharine Hall	Cambridge
Mills, Markham	B.A.	Christ Church	Oxford
Mogg, Arthur	B.A.	Queen's	Oxford
Murray, J. H.	B.A.	Worcester	Oxford
Seaton, William	S.C.L.	Magdalen Hall	Oxford
Shepherd, S. A.	B.A.	Lincoln	Oxford
Tocker, John Alexander	B.A.	Trinity	Cambridge
Wilson, Benjamin	B.A.	Magdalen Hall	Oxford

PRIESTS.

Name.	Degree.	College.	University.
Armstrong, John	M.A.	Balliol	Oxford
Awdry, C. R. E.	B.A.	St. John's	Cambridge
Bertles, W. D. B.		Pembroke	Cambridge
Carter, Eccles J.	B.A.	Exeter	Oxford
Cheshire, H. F.	B.A.	Wadham	Oxford
Fussell, H. D.		Sidney Sussex	Cambridge
Howard, William H.	M.A.	St. John's	Cambridge
Jackson, J. E.	M.A.	Brasenose	Oxford
James, Henry	M.A.	Balliol	Oxford
Lambert, R. J. F.	B.A.	St. John's	Oxford
Leir, C. M.	B.A.	Trinity	Oxford
Luscombe, Samuel	B.A.	Worcester	Oxford
Trevelyan, E. Otto	B.A.	Corpus Christi	Oxford
Williams, Alexander	B.A.	Trinity	Cambridge
Wills, John	B.A.	Wadham	Oxford
Whalley, Richard	B.A.	St. John's	Cambridge

By the Lord Bishop of Lichfield and Coventry.

DEACONS.

Bright, John	B.A.	Wadham	Oxford
Coke, John Henry	B.A.	Pembroke	Oxford
Dodson, James	B.A.	Christ Church	Oxford
Dykes, Lawson Peter	B.A.	Queen's	Oxford
Edwards, Edward J.	M.A.	Balliol	Oxford
Hawkes, Abiathar	B.A.	Wadham	Oxford
Parkes, Francis	B.A.	Christ Church	Oxford
Smith, Frederick J.	M.A.	Balliol	Oxford
Stevenson, Thomas Nash	B.A.	Worcester	Oxford
Webster, Joseph	B.A.	Trinity	Oxford

PRIESTS.

Boughey, Fenton F.	M.A.	Christ Church	Oxford
Hardwicke, Edward	B.A.	Queen's	Oxford
Latimer, George Burton Potts	B.A.	Pembroke	Oxford
Macdougall, James	B.A.	Brasenose	Oxford
Sinclair, William	B.A.	St. Mary Hall	Oxford
Streeton, Edmund Crane	B.A.	Queen's	Oxford
Swainson, Edward Christopher	B.A.	Worcester	Oxford

By the Lord Bishop of Llandaff, September 25.

DEACONS.

Davies, George David Daniel	Lit.		
Farquhar, James	B.A.	Jesus	Oxford
Field, John	(let. dim.)	B.A. Magdalen Hall	Oxford
Herbert, John	(let. dim.)	B.A. St. John's	Cambridge
Hill, Hopkins	B.A.	St. John's	Cambridge
Hughes, John	Lit.		
Llewellyn, Richard Pendrill	Lit.		

PRIESTS.

Cartwright, William	B.A.	University	Oxford
Oxlad, Robert	Lit.		
Prichard, Richard	M.A.	Jesus	Oxford
Richards, David	Lit.		
Williams, Thomas		St. David's	Lampeter

By the Lord Bishop of Barbados, July 25.

DEACON.

Harper, J. W. B.	Codrington	Barbados
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PRIESTS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Barrow, R. H.		Codrington	Barbados
Bovell, W. H. B.	B.A.	St. Alban's Hall	Oxford
Fothergill, J.		St. Bees	
Nurse, J. H.	B.A.	Worcester	Oxford

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
		£			
Barber, F. H.	Lower Sapey	220	Worcester	Hereford	F. Rufford, Esq.
Baty, R.	Worlaby	278	Lincoln	Lincoln	J. Webb, Esq.
Begbie, R.	Diseworth	197	Leicester	Lincoln	{ Haberdashers' Co. & Christ's Hospital
Bellwood, W.	Sinnington	84	York	York	{ Mast. of Hemsworth Grammar School.
Brown, J.	St. Paul	60	Chester	Chester	Vicar of St. John's
Carlyon, C. W.	St. Just, in Roseland	425	Cornwall	Exeter	C. Carlyon, Esq.
Clark, T.	Christ Church, Preston		Lancaster	Chester	Trustees
Clarke, W. J. B. B.	West Bagboro'	504	Somerset	B. & W.	J. P. L. Fenwick, Esq.
Dames, A. L.	Kenton	266	Devon	Exeter	D. & C. of Sarum
Dobree, D.	{ St. Philip of Forteval St. Margaret of the Forest	{ 81	L. of Guer.	Winton	Governor
Dollman, F.	St. Mark, Clerkenw.	535	Middlesex	London	Rev. T. Sheppard
Ellis, J.	Ebbeston	135	York	{ P. of D. & C. of York	{ Dean of York
Evanson, W. A.	Inglesham	295	Wilts	Sarum	Bp. of Salisbury
Fielding, C.	Headcorn	294	Kent	Canterb.	Abp. of Canterbury
Figgins, J. L.	Linthwaite	51	York	York	Vicar of Almonbury
Gardiner, W.	All Saints, Bath		Somerset	B. & W.	
Gillman, J.	Barfreyston	382	Kent	Canterb.	St. John's, Oxford
Havart, W. J.	St. Ives	103	Cornwall	Exeter	Vicar of Ewney
James, T. G.	{ Holy Trinity, within Habergham Eaves		Lancas.	Chester	
Jones, D.	Wymondham	515	Norfolk	Norwich	Bp. of Ely
Lee, C.	Yaxley	177	Hunts	Lincoln	Lord Chancellor
Lee, W. B.	Wootton	783	Oxford	Oxford	New College, Oxford
Macdonald, J.	Blewberry	161	Berks	Sarum	Bp. of Salisbury
Mayow, M. W.	East Lavington	300	Wilts	Sarum	Christ Church, Oxf.
Meech, W. J.	Whaddon	152	Bucks	Lincoln	New College, Oxford
Payler, A. C.	Chiddingstone	522	Kent	Canterb.	Abp. of Canterbury
Powell, T.	Turnaston	73	Hereford	Heref.	{ Col. Dickenson and Lady Boughton
Pratt, J.	Campsey Ash	350	Suffolk	Norwich	Sir J. G. Woodford.
Riddell, J.	Hanbury	362	Stafford	L. & C.	Bp. of Lich. & Cov.
Ryder, G. D.	Easton	514	Hants	Winton	Bp. of Winton
Short, W.	St. George Martyr	569	Middx.	London	Duke of Buccleugh
Smart, J.	Kingswear	99	Devon	Exeter	Vicar of Brixham
Thompson, W.	Enham	208	Hunts	Winton	Queen's Coll. Oxford
Waller, R.	Bourton-on-the-Water	475	Gloster	{ Glos. & Bristol	{ Own Petition
Walpole, —	Winslow	185	Bucks	London	Lord Chancellor
Willan, —	Bole	100	Notts.	{ P. of D. & C. of York	{ Preb. in York Cath.

CLERGYMEN DECEASED.

At St. Ibb's, near Hitchin, aged 77, the REV. W. LAX, M. A. of Trinity College, Cambridge, a distinguished mathematician and astronomer. He took his degree of B. A.

in 1785, when he was Senior Wrangler and first Smith's Prizeman: indeed, the Moderator in his speech, after the completion of the examination, distinctly announced that there was no competition between him and the gentleman who was second on the list—"De principe et coryphæo nostro, omnes uno ore consensus." In 1788, he proceeded to the degree of M.A., and became Fellow of his College; and, after some years spent in tuition, took the living of St. Ippolyts-cum-Wymley, near Hitchin, in Hertfordshire. In 1795, he had been elected to the Professorship of Astronomy and Geometry, founded by Mr. Lowndes; the value of which is about 300*l.* per annum. The electors to the professorship are the Lord High Chancellor, the Lord President of the Privy Council, the Lord Privy Seal, the Lord High Treasurer, and the Lord Steward of the King's Household. He was the author of several works connected with science, the most elaborate of which are his Tables to be used with the Nautical Almanack, which were published by the late Board of Longitude, in 1821; and a new edition of them is understood to have occupied some portion of the latter part of his life. It is to be hoped that he completed this intention; but a constitution broken in early life, made his last years a period of weakness and suffering, so that his physical strength, was unequal to the workings of his active mind. To whatever Professor LAX applied, he made himself completely master of it; and, in a department where accuracy is peculiarly necessary, his Tables must have the greatest value. He has left a widow and two daughters (one of whom is the wife of Andrew Amos, Esq., the Recorder of Oxford); who, however prepared by his long-declining health, must feel most deeply the loss of this excellent and amiable man.

The greater part of our readers may have been prepared for the melancholy event, which we have to record: viz. the death of the REV. C. SIMEON, M.A. Senior Fellow of King's College, Cambridge, and Minister of Trinity Church in the same town. To those resident on the spot, his death was an event which the severe and wearying illness of several previous weeks led them hourly to expect. Now that he is gone, it cannot but be interesting to every one to possess an account, however slight, of the leading incidents of his life.

The REV. CHARLES SIMEON was born at Reading, Berks, Sep. 24th, 1759. His early education was acquired at Eton, from whence he became a resident scholar at King's College, Cambridge, on the 29th January, 1779. In course of time, he was elected a fellow on that royal foundation, and on the 26th May, 1782, with his fellowship as his title for holy orders, he was ordained deacon according to the ritual of the Church of England, by Bishop Yorke, in the cathedral church of Ely. At this time he was in possession of no spiritual cure, and was quite uncertain as to the spot which should become the scene of his future labours. His first entrance upon the sacred duties of his calling took place in the church of St. Edward, Cambridge, where he officiated for the summer months, during the absence of the responsible Clergyman. However, before he had been a year in deacon's orders, Trinity church was under sequestration by the Bishop, and Mr. SIMEON was by the Bishop presented to what was then only a CURACY, but to which he was subsequently, when in priest's orders, presented as the regular incumbent. Thus Trinity church was the first scene, as it was the last, of the ministrations of Mr. SIMEON as a priest. Mr. S. was invested with the functions and authority of a priest by the imposition of hands of the Bishop of Peterborough, in the chapel of Trinity College, on the 23d September, 1783. But his first sermon in that church was preached as deacon on the 4th January, 1783; and his last was preached in that church in the month of September in the present year.

Of Mr. SIMEON, it is needless to say, that as his profession was that of a Christian, so his practice was one full of the hope of a glorious immortality. Neither in profession nor in practice did this good man's conduct savour of the mawkish aceticism which treats the good gifts of our Creator as though they were designed for every one and any one, save and except the rational creatures of his hand.

Mr. SIMEON has enriched the literature of his country with much useful theological matter, the result of unwearied investigation and study. He was a "master in Israel" and a spiritual watchman, whose loss will be felt as one who guarded well the towers of our Zion. His departure from the scene of his earthly labours took place at a few minutes after two o'clock, on Sunday, the thirteenth of November, just as the last peal had tolled for one of that course of sermons which it had been arranged he should deliver before the University. As these sermons were written, it is to be hoped they will be given to the world, as the last compositions of one who was "great in his generation."

If proofs were wanting of the universal respect in which this deceased and venerable

Clergyman was held, sufficient would be found in the immense concourse of persons, of all grades and various shades of opinion, assembled to witness the last mournful obsequies which consigned his body to the chambers of the dead. There could not have been less than eight hundred members of the University, not to mention numbers of his own parishioners and other inhabitants of the town, who were present, to pay the last token of respect to one, from whom, however much they might differ on minor points, they could not but respect and love. The members of the University, and other persons immediately connected with the deceased or the College, met in the hall, on Saturday, November 19th, and then proceeded to the chapel, in conformity with the following regulation :—

Vergers,
Choristers,
Conduct,
Scholars,
Fellows,
Provost,
Four Senior Fellows, **THE BODY,** Four Senior Fellows,
Chief Mourner,
Trustees,
Curates,
Clergy, two abreast,
Heads,
Doctors and Professors,
Masters of Arts, four abreast,
Bachelors of Arts, four abreast,
Undergraduates, four abreast.

Upon entering the choir of the chapel, the members of the College took their places as usual. The Clergy occupied the seats in front of the scholars, and the heads of houses, doctors and professors, the vacant fellows' stalls. The other members of the University proceeded to the east end of the choir, the Masters of Arts taking the north, and the others the south. The beautiful and impressive service of our Church was read with great pathos and solemnity by the provost, Dr. Thackeray, and during the removal of the body from the choir into the ante-chapel, the Dead March in Saul rolled in deep and solemn tones throughout the sacred edifice. Thus has the grave closed over one, of whom it would be difficult to find a person to say, that his chief aim and object was any other than the extension of his Master's kingdom.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
		£			
Atkinson, J. W.	{ Walton	191	Kent	Roch.	C. Milner, Esq.
	{ Burnham	75	York	York	C. A. Fischer, Esq.
Bale, S. S.	. Chiddingstone	522	Kent	Canterb.	Abp. of Canterbury
Barber, T.	. Houghton Conquest	599	Beds.	Lincoln	St. John's, Camb.
Bazeley, C. H. B.	. Southchurch	760	Essex	Canterb.	Abp. of Canterbury
	{ Rotherfield	1454	Sussex	Chichester.	Lord Abergavenny
Crawley, R.	. { St. Mildred	269	London	London	{ Mercers' Company
					{ & Lord Chancellor
Davy, C.	. . . . . Inglesham	295	Wilts	Salisb.	Bp. of Salisbury
Dowker, E.	. . . . . Sinnington	84	York	York	{ Mast. of Hemsworth
					{ Grammar School.
Forward, E. C.	{ Limmington	366	Somerset	B. & W.	Wadham Coll. Oxf.
	{ Combpyne	127	Devon	Exeter	{ Messrs. Knight, Ed-
					{ wards & Cuff.
Gawthrop, T. H.	. Marston Mortaine	797	Beds.	Lincoln	St. John's, Camb.
Gillard, P.	. . . . . Kingswear	99	Devon	Exeter	Vicar of Brixham
Grundy, S.	. . . . . Chapel-en-le-Frith	145	Derby	{ D. & C.	Trustees
				{ of Lich.	
Halton J.	. . . . . { St. Peter's	120	Chester	Chester	Bp. of Chester
	. . . . . { Clapham		York		Bp. of Chester
Hartley, Dr.	. . . . . Bingley	233	York	York	Lord Chancellor
Hawarth, G.	. . . . . Goodshaw	121	Lancas.	Chester	Vicar of Whalley
Holworthy, M.	. . . . . Elsworth	480	Camb.	Ely	Lord Chancellor
Langton, W. H.	{ Warham, St. Mary,	{ 500	Norfolk	Norwich	T. W. Cooke, Esq.
	{ Waterden				

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Lax, W.	{ St. Ippolyts cum Wymley	301	Herts	Lincoln	Trinity Coll. Camh.
Lord, D.	Barfreyston	382	Kent	Canterb.	St. John's, Oxford
Monro, H.	Kerry	330	Monm.	St. David's Bp. of St. David's	
Rees, J.	Aberdaron		Carnarv.		Bp. of Bangor
Rufford, W. S.	Lower Sapey	220	Worces.	Hereford	F. Rufford, Esq.
Sandilands, —	Turnaston	73	Hereford	Heref.	{ Col. Dickenson and Lady Boughton
Simpson, T.	Ebberstone	135	York	{ P. of D. & C. of York	Dean of York
Singleton, J.	Bole	100	Notts	{ P. of D. & C. of York	Preb. in York Cath.
Spooner, R. D. R. Worlaby		278	Lincoln	Lincoln	J. Webb, Esq.
Strangways, C. R. { Maiden Newton		400	Dorset	Bristol	
{ Kilmington		468	Somerset	B. & W.	Earl of Ilchester
Thomas, E.	Briton Ferry	124	Glam.	Lland.	Earl Jersey
Williams, D.	Heytesbury	131	Wilts	{ P. of D. & C. of Sarum	Dean of Sarum

APPOINTMENTS.

Name.	Appointment.
Blennerhasset, W.	Rural Dean within the Deanery of Shaftesbury.
Bligh, Hon. J.	All Soul's, Oxford; British Ambassador at Stockholm.
Boyle, J.	Curacy of Wolverhampton.
Butler, Dr.	Chancellorship of Peterborough.
Chafy, W. L.	Fellow of Dulwich College.
Cherry, H. C.	Chaplain to Lord De Saumarez.
Dean, H.	Rural Dean within the Deanery of Shaftesbury.
Dowland, J. J. G.	Rural Dean within the Deanery of Bridport.
Fisher, S.	{ Chaplain of the Oulton Workhouse, in the Aylsham Union.
Goforth, F.	Rural Dean within the Deanery of Bridport.
Gowring, J. W.	Curacy of St. Matthew's, Liverpool
Grant, —	Rural Dean within the Deanery of Shaftesbury.
Haggard, Dr. J.	{ Late Fellow of Trinity Hall, Cambridge, Chancellor of the Diocese of Lincoln.
Jarvis, G.	{ Chaplain of the Buxton Workhouse in the Aylsham Union.
Ludlow, Mr. Serjeant	Steward of the Tobsey Court, Bristol.
Lundyfoot, —	Rural Dean within the Deanery of Bridport.
M'Carthy, F.	Rural Dean within the Deanery of Bridport.
Maskelyne, W.	Domestic Chaplain to Earl de Grey.
Moore, R.	Rural Dean within the Deanery of Pimperne.
Musgrave, C.	Archdeaconry of Craven.
Robertson, J. E. P.	{ Of Magdalen Hall, Oxford. Admitted a Civilian to practise in Ecclesiastical Courts.
Rose, H. J.	Principal of King's College.
Roswell, E. E.	Chaplain to Viscount Strangford.
Shelly, F.	Cure of the Chapel of Posbury.
Sunderland, —	Mastership of Endowed Grammar School, Penistone.
Taylor, —	Curacy of St. Edward's Chapel, Romford.
Thomas, J.	Tutor in the University of Durham.
Tomlinson, W. R.	Chaplain to the Dowager Countess of Carhampton.
Wadding, G. G.	{ Of New College, Oxford. Barrister at Law, Lincoln's Inn.
Watts, J.	Rural Dean within the Deanery of Pimperne.
Wilson, J.	Rural Dean within the Deanery of Shaftesbury.
Wing, W.	Surrogate within the Archdeaconry of Huntingdon.

OBITUARY.

<i>Name.</i>	<i>Appointment or Residence.</i>
Battiscombe, G. F. A.	King's College, Cambridge.
Brown, Dr.	University of Glasgow.
Burder, S.	{ Lecturer of Christ Church, Newgate Street, and Author of Oriental Customs.
Clark, C.	{ St. John's College, Cambridge, and of Brookesby Hall, Leicestershire.
Cooke, T.	Curate of Kidderminster.
Curtis, W. N.	Catharine Hall, Cambridge.
Fisher, T.	Harleston, Norfolk.
Flesher, H.	{ Lincoln College, Oxford; and of Wappenham, North- amptonshire.
St. John, St. Andrew	Christ Church, Oxford, and of Gayton, Norfolk.
Lacy, G.	Birdholme, Derbyshire.
Lloyd, S.	Jesus College, Oxford, and Playndre, Bala.
Mann, J.	Clapham.
March, J.	St. John's College, Cambridge.
Midgley, J.	Magdalen College, Cambridge.
Paul, W.	Castle Carey, Somerset.
Shircliffe, W. F.	Curate of Melton Mowbray.
Prichard, J.	Brasenose College, Oxford.
Sumpter, J. F.	Corpus Christi College, Cambridge.
Thompson, A. F.	Curate of Belton and Wardley, Rutlandshire.
Wilkinson, W.	Aberdeen.
Yeats, G. D.	{ Trinity College, Oxford; and of Meadow Hill, Ton- bridge Wells.

OXFORD.

William Falconer, M.A. Fellow and Tutor of Exeter College, has been nominated and approved, as Public Examiner in *Disciplinis Mathematicis et Physicis*, in the room of Mr. Marriott, of Oriel College, resigned.

The Rev. Dr. Wynter, President of St. John's College, has also been nominated and approved, as a Delegate of the Accounts; and the Rev. Dr. Cramer, Principal of New Inn Hall, as a Delegate of the Estates of the University, both vacant by the death of the late Vice-Chancellor.

The following gentlemen have been nominated to succeed to the office of Select Preacher at Michaelmas next, viz:—

Rev. G. Gleed, B.D. late Fell. of St. John's
Rev. John Menzies, B.D. Fellow of C.C.C.
Rev. G. R. Gleig, M.A. of Balliol Coll.
Rev. J. Carr, M.A. Fellow of Balliol Coll.
Rev. W. Gresley, M.A. late Student Ch. Ch.

The successful candidates for the two Craven Scholarships, were Mr. William Linwood, and Mr. John Charles Ryle, both Commoners of Christ Church. The number of candidates was twenty-five.

The Warden of Merton College (Dr. Marsden) has been nominated by the Vice-

Chancellor to be one of the Pro-Vice-Chancellors for the ensuing year.

The premium of the Lord Mayor of London, of ten guineas for the best essay on the life and institutions of the English legislator, Offa, King of Mercia, has been adjudged to the Rev. Henry Mackenzie, B.A. of Pembroke College, Oxford. A premium to the same amount, to be awarded in October, 1837, is offered for the best essay on the life and times of Robert Baron Fitzwalter, Castellan of London, in the reign of King John.

DEGREES CONFERRED.

DOCTORS AND BACHELORS IN DIVINITY,
BY ACCUMULATION.

R. Crawford Dillon, St. Edmund Hall.
Rev. T. Whigham, Oriel Coll. grand comp.

BACHELOR IN DIVINITY.
John Henry Newman, Fell. of Oriel Coll.

MASTERS OF ARTS.
Edward Elder, Scholar of Balliol Coll.
Frederick J. Smith, Balliol Coll.
Rev. Ellis Bowden Were, Queen's Coll.
Henry Dale, Demy of Magdalen Coll.
Francis Ballard Wells, Demy of Mag. Coll.
Rev. Abel Seyer Lenden, Christ Church.
Henry Stormont Murray, Christ Church.
Rev. Edward William Barlow, Exeter Coll.

Rev. Thomas Prater, Exeter Coll.
 Rev. J. Tobin, Christ Church, gr. comp.
 John Bridge Bond, University Coll.
 Rev. Peter Peace, Wadham Coll.
 Edward Elliot Chambers, St John's Coll.
 Samuel Forbs Auchmuty, Brasenose Coll.
 Rev. Bowyer Vaux, Trinity Coll.
 John Jones Brown, Jesus Coll.
 Rev. J. Bidgood Bennett, Magdalen Hall.
 Rev. Thomas Simpkinson, Balliol Coll.
 Lewis Francis Bagot, Christ Church.
 Rev. G. Day, Student of Christ Church.
 Rev. J. F. F. Boughney, Christ Church.
 Rev. C. B. Dalton, Fell. of Wadham Coll.
 Rev. T. Butler, Demy of Magdalen Coll.
 Roundell Palmer, Fell. of Magdalen Coll.
 John Fisher, Fellow of Magdalen Coll.
 Rev. Edward Phillot, Pembroke Coll.
 Rev. R. Townsend, Brasenose Coll.
 Rev. A. D. Gardner, Fell. of Jesus Coll.
 Rev. John Higginson, Queen's Coll.
 John Whitehead Peard, Exeter Coll.
 Rev. H. C. Leth, Brasenose Coll.

BACHELORS OF ARTS.

John C. Allen, Brasenose Coll. gr. comp.
 Lord W. Clinton, Christ Ch. grand comp.
 Thomas Kemble, Oriel Coll. grand comp.
 Fred. Raikes, Oriel Coll. grand comp.
 John M. Woolcott, Oriel Coll. grand comp.
 Bryan W. Molineaux, Trin. Coll. gr. comp.
 Stephen Digby, University Coll.
 Digby O. Cotes, University Coll.
 Thomas Baker Morrell, Balliol Coll.
 George Joseph Bell, Balliol Coll.
 William Bowring, Queen's Coll.
 John Postlethwaite, Queen's Coll.
 William Colton, Queen's Coll.
 Thomas French, Queen's Coll.
 John Fereday, Worcester Coll.
 Chas. R. Bucknill, Worcester Coll.
 Sidney P. Robertson, Worcester Coll.
 Edward Green, Worcester Coll.
 William R. Tucker, Wadham Coll.
 William Baillie, Christ Church.
 John A. Ashworth, Christ Church.
 Richard Formby, Brasenose Coll.
 Francis Goddard, Brasenose Coll.
 James Hamilton, St. John's Coll.
 John Tyrwhitt D. Kidd, St. John's Coll.
 John H. Worsley, Demy of Mag. Coll.
 Godfrey Faussett, Demy of Magdalen Coll.
 William Wadham Young, Exeter Coll.
 James Exley Adams, Exeter Coll.
 Henry S. Baker, Exeter Coll.
 William Lambert, Exeter Coll.
 David Anderson, Exeter Coll.
 Edward Burdett Hawkshaw, Exeter Coll.
 William Brodrick, University Coll.
 Duke John Yonge, New Inn Hall.
 John Stewart, Worcester Coll.
 James R. Peak, Magdalen Hall.
 Richard Lane, Queen's Coll.
 Joseph A. Beckett, Merton Coll.

Robert Gardiner, Brasenose Coll.
 Alexander Darcey, Brasenose Coll.
 Francis Burgh, Exeter Coll.
 John R. Godley, Christ Church, gr. comp.
 Tho. A. Whitter, Brasenose Coll. g. comp.
 Vernon Tipping, Brasenose Coll.
 Richard Ingram, Worcester Coll.
 Wilmer Willett, Magdalen Hall.
 Alexander Broadley, Wadham Coll.
 William Richard Bingley, Trinity Coll.
 Francis George Jackson, Trinity Coll.
 Mark Pattison, Oriel Coll.
 William Wilson, Scholar of Queen's Coll.
 Andrew Mathews, Lincoln Coll.
 James Whatman, Christ Church.
 James C. Pritchard, Scholar of Trinity Coll.
 Wm. Adams, Postmaster of Merton Coll.
 grand comp.

F. Wm. Faber, Schol. of University Coll.
 John Wickens, Scholar of Balliol Coll.
 Francis R. Apfreet, Balliol Coll.
 Henry T. Erskine, Balliol Coll.
 Lewis Evans, Scholar of Wadham Coll.
 James Bandinel, Wadham Coll.
 Gordon F. Deedes, Wadham Coll.
 James Lewis, Wadham Coll.
 A. Kensington, Scholar of Trinity Coll.
 George Moyle, Scholar of Lincoln Coll.
 John Armstrong, Exhib. of Lincoln Coll.
 Fred. Hathaway, Schol. of Worcester Coll.
 R. P. Burton, Scholar of Pembroke Coll.
 Charles M. Collins, Exeter Coll.
 Gathorne Hardy, Oriel Coll.
 Hugh Jones, Scholar of Jesus Coll.
 Lewis Gilbertson, Scholar of Jesus Coll.
 Meyrick Holme, Sch. of Brasenose Coll.
 David Melville, Brasenose Coll.
 Philip Mules, Brasenose Coll.
 Thomas Clement Browne, Magdalen Hall,
 grand compounder; incorporated from
 Trinity Coll. Dublin.

ASHMOLEAN MEETING, NOV. 11.

Thomas William Weare, B.A. Student of Christ Church, and Edward Arthur Litton, B.A. Fellow of Balliol College, were elected members.

A letter was read from Lieutenant-Colonel Stacy, now in India, announcing a present to the Society of various fossil remains from that country.

Professor Rigaud read a paper giving a general account of the contents of the *Arenarius*; of the method invented by Archimedes for the enumeration of very large numbers; and his artifice, on the principle of logarithms, for finding the value of their products. The Professor then entered on the state in which the Greek text of this treatise is now preserved to us. The first critical edition was that which Dr. Wallis published at Oxford in 1676, which is very valuable,

although he had not the advantage of any manuscript to assist him, and principally depended for his authority on the imperfect text of Hervagius. Torelli, in preparing the edition of the works of Archimedes, which was published at Oxford in 1792, professes to follow Wallis, and indeed departs only in very few places from what he had adopted. Torelli, most probably, was not aware that a much better text of the *Arenarius* had been printed in Great Britain, many years previous to the completion of his labours. The book, indeed, is very scarce, as it was never published, and only a few copies got abroad. Any one acquainted with the characters of Foulis's printing, must have immediately recognized the press at which it was executed; but it never had any regular title-page, and no particulars would probably be now known of it, if Mr. Barnwell had not preserved them by a note, which he has inserted in the copy belonging to the British Museum. From that valuable memorandum we learn that the editor was Dr. Moor, Professor of Greek at Glasgow, and that he used a MS. for it, which had been lent him by the Abbé Salier, as it is said, out of the French king's library. He appears to have sent it back in 1761, but Mr. Barnwell in 1828 could find no traces of it in that extensive collection at Paris; nor was any further clue discovered to an original authority for Dr. Moor's very superior readings, till a MS. in 1830 was left by Mr. Powell, of Balliol College, to the Observatory at Oxford. In this Mr. Barnwell immediately observed a coincidence with the peculiar text of the Glasgow edition; but reasons were given in Mr. Rigaud's paper for doubting whether it was the identical MS. used by Dr. Moor; and, if it was, whether it had ever belonged to the royal library at Paris. Anderson, in his translation of the *Arenarius*, published in 1784, alludes to Dr. Moor's (which he only knew as an anonymous) edition, and from mistaken caution, rejects the decided improvements which it affords. There is an old Latin translation, which Hervagius added to his publication, although it essentially differs from his Greek text. Mr. Anderson suspected that the Glasgow edition was altered and accommodated to this Latin, without considering (what is now indisputably clear) that by their agreement the one becomes a confirmation of the other.

Professor Powell commenced a paper entitled "Observations on the refractive

indices for definite rays in various media;" after which many interesting remarks were made by several members on the meteoric appearances usually visible at this precise period of the year.

ALL SOULS' COLLEGE.

The following gentlemen have been elected Fellows of All Souls College:—Lewis Francis Bagot, A.B. Student, fourth son of the Hon. and Right Rev. the Lord Bishop of Oxford; the Hon. Henry William Bertie, B.A.; and Edward B. Dean, B.A., all of Christ Church; and the Hon. William Lushington Thomas Harris, B.A. of Oriel College.

BRASENNOSE COLLEGE.

Arthur Entwistle, B.A. and William Pulling, B.A. of Oriel College, have been elected Fellows of Brasenose College.

CHRIST CHURCH.

The Earl of March, eldest son of the Duke of Richmond, and the Earl of Desart, with upwards of twenty Gentlemen Commoners and Commoners, have been admitted Members of Christ Church.

LINCOLN COLLEGE.

Two of Lord Crewe's Exhibitions are now vacant, to which an election will take place on Wednesday, December 7.

Candidates must be natives of the Diocese of Durham, or in default of such, of Northallertonshire or Howdenshire, in the county of York, or of the counties of Leicester or Northampton, or of the diocese of Oxford.

N.B. Candidates must apply, personally, to the Sub-Rector, on or before Monday, December 5.

QUEEN'S COLLEGE.

Two Exhibitions, on the foundation of Sir Francis Bridgman, are now vacant. They are open to natives of the counties of Lancaster, Chester, or Wilts. The election will take place on Thursday, December 8. Candidates are required to present certificates of baptism, and testimonials from their College or School, to the Provost, on or before Saturday, December 3.

UNIVERSITY COLLEGE.

The Rev. Frederic Charles Plumptre, M.A. Fellow and Tutor of University College, has been unanimously elected to the Mastership of that Society, vacant by the death of the Rev. Dr.

Rowley, (late Vice-Chancellor,) who had held that office since June 1, 1821.

An election to a Fellowship, on the foundation of Henry Percy, Earl of Northumberland, will be holden on Saturday the 3d of December. This Fellowship is open to persons born in the Dioceses of Durham, Carlisle, or York,

with a preference, *cæteris paribus*, to natives of the county of Northumberland. An election to a Scholarship on the foundation of Sir Simon Bennet, will also be holden on Monday, December 5, open to persons born in any part of England within the province of Canterbury.

CAMBRIDGE.

ELECTION.

The Rev. Gilbert Ainslie, D.D. Master of Pembroke College, Cambridge, has been elected Vice-Chancellor of that University.

GRACES.

The King's Professor of the Civil Law commenced his Course of Lectures on Tuesday, the 8th of November. The Course occupies a portion of three Terms, and is usually completed about the Division of the Easter Term.

The following Graces have passed the Senate:—

"*Quum* Johannes Smith, *Academiae* Typographus nos certiores fecerit se ob infirmam valetudinem velle munus suum reddere, et quum Syndici vestri, quod rem *Preli* typographici diu et bene administraverit, propterea, summam ducentarum librarum ei, quamdiam vixerit, quotannis dari æquum esse censuerint:—Placeat Vobis ut summa prædicta ei ex *Cistâ* Communi quotannis in posterum erogetur.

"To appoint Mr. Earushaw, of St. John's, Mr. Philpott, of Catharine Hall, Mr. Evans, of St. John's, Mr. Fendall, of Jesus, Mr. Hamilton, of Trinity, and Mr. E. H. Browne, of Emmanuel, Examiners of the Questionists.

"To appoint Mr. Burcham, of Trinity, and Mr. Buston, of Emmanuel, Classical Examiners of the Questionists.

"To appoint Mr. Field, of Trinity, Mr. Venables, of Jesus, Mr. Merivale, of St. John's, and Mr. Gibson, of Sidney, Examiners of the Classical Tripos.

"To appoint Mr. Walsh, of Trinity, Mr. Buston, of Emmanuel, Mr. Saumpson, of King's, and Mr. Saunders, of Sidney College, Examiners at the Previous Examination in the Lent term of 1837."

The Fitzwilliam Museum.—A grace also passed the Senate to confirm the following Report, and to authorize the Vice-Chancellor to take the requisite steps for effecting the purchase and exchange of

ground belonging to the Master and Fellows of Peter-House and the University, in conformity with the terms therein recommended:—

"The Syndicate appointed to confer with Mr. Basevi respecting alterations in his design for the Fitzwilliam Museum, and to make the requisite arrangements for the commencement of the building, with a view to their being submitted to the approbation of the Senate, beg leave to report:

"In consequence of a statement made to them by Mr. Basevi, that an additional depth of ground would be required to give full effect to his proposed design for the Fitzwilliam Museum, they opened a negotiation with the Master and Fellows of St. Peter's College, for the purchase and exchange of such portions of the ground belonging to the college, and to the University, as in the judgment of the architect were considered the most calculated to secure the object in view:

"The Syndicate, after a long negotiation, finally agreed to submit the following proposals to the College, which have been accepted by them, subject to the approbation of the Senate:

"1. To make the western boundary of the site parallel to the line of the street throughout its whole extent, at the distance of 162 feet from it; the actual buildings of the Fitzwilliam Museum being confined to a distance of 155 feet from the street.

"2. To make the northern boundary of the site perpendicular to the street for the whole depth of 162 feet, commencing at the distance of 29 feet 11 inches to the south of the present northern extremity, next the street, of the ground belonging to the University: That portion of the ground belonging to the University included between the proposed new northern boundary, the street, and the College garden, being ceded to the Master and Fellows of St. Peter's College.

"3. The walls or palisadings for bounding and fencing the ground belonging to the University, to be erected by the University, and upon the University ground.

"4. And whereas, by a clause in the Deed of Conveyance of the ground from the College to the University, the Master and Fellows of St. Peter's College covenant to take down and remove all buildings between the college and the ground belonging to the University, as soon as the Museum shall be erected, and to convert the space occupied by them into the College garden, for ever. It is proposed to relax the aforesaid clause so far, and so far only, as to allow of the erection of strictly Collegiate Buildings (such as a Master's Lodge, Hall, Chapel, Library or Students' Rooms) not nearer than 15 feet from the ground belonging to, or to be conveyed to, the University, or upon such spaces as are marked down upon a plan furnished by Mr. Basevi.

"5. To pay the Master and Fellows of St. Peter's College, from the Fitzwilliam funds, one thousand pounds."

To authorize the Syndicate, appointed July 6, 1836, for the purpose of re-letting the Rectory of Burwell, to take such preliminary measures as may be found necessary, with a view to making a "Voluntary Agreement" for the Commutation of the Tithes of that parish; reporting thereon from time to time to the Senate.

To appoint the Vice-Chancellor, the Master of Trinity College, the Master of Caius College, the Master of Christ's College, the Plumian and Lucasian Professors, and whosoever shall be chosen into the Lowndian Professorship, now vacant, Professor Miller, Mr. Arlett, of Pembroke College, Mr. Heaviside, of Sidney College, Mr. Steventon, of Corpus Christi College, and Mr. Gaskin, of Jesus College, a Syndicate for visiting the Observatory till November 1837.

PRIZE.

The subject for the Norrisian prize essay for the present year is, "*The state of the Christian religion, from its promulgation to the present time, not inconsistent with the belief that it is a Revelation from God.*"

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. J. B. Smith, Christ's Coll.

BACHELOR IN DIVINITY.

Rev. J. H. B. Mountain, Trinity Coll. (comp.)

MASTERS OF ARTS.

Rev. Rd. W. Morice, Trinity Coll.

Rev. John Fawcett, Jesus Coll.

James Willis Sanders, Trinity Coll.
John Jackson, Catharine Hall
Charles Erskine Mayo, Clare Hall

BACHELOR IN CIVIL LAW.

Edward Dudley Jackson, Trinity Hall

LICENTIATE IN PHYSIC.

W. D. Williams, Corpus Christi Coll.

BACHELORS IN PHYSIC.

Geo. Hen. Drawbridge, Queen's Coll.

Wm. H. Ranking, Catharine Hall

BACHELORS OF ARTS.

Chas. Allix Wilkinson, King's Coll.

Richard John Allen, Queen's Coll.

James Ruthven Hore, Trinity Coll.

Hen. Clifford Radclyffe, Pembroke Coll.

W. B. Delmar, St. John's Coll.

John Whitley, Queen's Coll.

The anniversary meeting of the Philosophical Society was held on Monday the 7th ult.; the following officers were appointed for the ensuing year:—

Dr. Clark, *President*, (re-elected.)

Prof. Cumming, } *Vice-Presidents*,

Prof. Sedgwick, } (re-elected.)

Dr. Thackeray, }

Rev. G. Peacock, *Treasurer*, (re-elected)

Prof. Henslow, } *Secretaries*,

Rev. W. Whewell, } (re-elected.)

Rev. R. Willis, *Secretary*.

Rev. J. J. Smith, Caius, }

Rev. S. Earnshaw, St. John's }

Rev. L. Jayns, St. John's }

Rev. A. Thurtell, Caius }

C. C. Babington, Esq. St. Joh. }

Rev. H. Philpott, Cath. }

Rev. J. Power, Trin. hall }

Prof. Miller, St. John's }

Prof. Challis, Trin. }

Rev. J. Bowstead, C. C. C. }

*Old
Council.*

*New
Council.*

PHILOSOPHICAL SOCIETY.

At a meeting of the Philosophical Society lately held, the Rev. Dr. Clark, the President, being in the chair, various presents of books, &c. were announced. Afterwards Prof. Sedgwick gave an account of the geology of Devonshire and Cornwall, as a completion of his memoirs on the geology of Cornwall, published in the Transactions of the Society, Vols. I. & II. It appears from observations made by Prof. Sedgwick during the past summer, that the granite of Cornwall is of a date posterior, not only to the slate webs, but to the coal measures of Devon; which have been ascertained by him and Mr. Murchison to occupy a large portion of the surface of the latter country. It was also stated, that in these counties exceptions are found, upon a considerable scale, to the rule that the cleavage of

slaty webs is *never* coincident with the stratification. It was mentioned, moreover, that the granite of those counties has three sets of joints; various other observations were made on the rules which determine the directions of the joints of the strata.

CAIUS COLLEGE.

The following students have been elected Scholars of Caius and Gonville College:

Crowfoot	Jackson
Baggallay	Loy
Paget	Abercrombie
Croker	Marshall.

Exhibitions have also been given to Drosier, Chevallier, F. Green, F. D. Wright.

ST. JOHN'S COLLEGE.

The following gentlemen of St. John's College have been elected Scholars of that Society:—

4TH YEAR.	2D YEAR.
Brumell	Beresford
Browne, F. H.	Bolton
Clarkson	Colson
Colquhoun	Cowie
Coombs	Humphreys
Griffin	Metcalfe, W.
Gurney	Mills, A.
Hickman	1ST YEAR.
Paley	Atlay
Rowland	Brabant
Sharpe, W.	Fiske
	France
	Jackson, J.
	Jenning
	Layard
	Raines
	Thomson, J.
3D YEAR.	
Codd	
Thompson, H.	

PEMBROKE COLLEGE.

John Abbott, B. A. and Samuel Ashby, B.A. of Pembroke College, have been elected Foundation Fellows of that Society.

MARRIAGES.

The Rev. Anthony Leslie Christie, of Otterburn, to Mary, only daughter of Mr. Wm. Veitch, of Jedburgh.

The Rev. H. S. Hamilton, Vicar of Garvaghy, County of Down, to Anne Emilia, daughter of Joseph Fox, Esq. of Dooletstown House, County of Meath.

The Rev. James Gunther, to Miss Lydia Paris, of Wilmington-square, Clerkenwell, London.

At Winwick, the Rev. C. T. Whitley, Fellow of St. John's College, Cambridge, and Reader in Natural Philosophy in the University of Durham, to Frances,

youngest daughter of the late J. Whitley, Esq. of Ashton-in-Mackerfield.

At Brixton Church, the Rev. William Augustus Salter, of Claremont-square, London, to Emma, second daughter of William Brodie Gurney, Esq. of Denmark-hill, near Brixton.

At Christ Church, Marylebone, the Rev. T. H. Mules, Vicar of Ilminster, Somersetshire, to Eleanora Augusta, daughter of T. Mathison, Esq. late of his Majesty's 34th Regiment of Foot.

At St. Mary's, Islington, the Rev. Ellis Williams, Rector of Pinxton, Derbyshire, to Ann, youngest daughter of G. Powell, Esq. of Islington.

At Landillo Talybont, the Rev. E. Morgan, of Cardiff, to Mary, eldest daughter of the late D. Morgan, Esq. of Glynhir, Glamorganshire.

At St. John's Church, Paddington, the Rev. Francis Gregory Le Mann, M.A. of King's College, Cambridge, second son of Francis Le Mann, Esq. M.D. of Montagu-square, to Rebekah Sophia, only daughter of Major-General Sir Ralph Ouseley, (P. S.)

The Rev. R. Brooke, of Kempley Vicarage, to Eliza, daughter of Mr. Twinberrow, of Madresfield, Worcestershire.

The Rev. Philip Alpe, M.A. of Corpus Christi College, Cambridge, son of the late Col. Alpe, to Caroline, youngest daughter of the late Rev. Martin Sheath, Rector of Wyberton, Lincolnshire.

At Cork, the Rev. Alexander Stuart, Vicar of Monkstown, in that diocese, to Anna Matilda, third daughter of Henry Kellett, Esq. Barrister.

At Edinburgh, the Rev. Fielding Ould, of Christ Church, Liverpool, to Anne Frances, eldest daughter of Hugh Lyle, Esq. of Knockinterne, County Derry.

At Polebrook, Northamptonshire, the Rev. W. Strong, Chaplain to his Majesty, to Isabella Mary, second daughter of the Rev. C. E. Isham, Rector of Polebrook.

The Rev. George Rudston Read, of Magdalen College, Cambridge, to Teresa, daughter of the late Rev. W. Wheler, M.A. of Trinity College, Oxford, and of Sutton-on-Derwent, Yorkshire, and cousin to Sir T. Wheler.

At Chester, Mr. Henry Raikes, of Corpus Christi College, Cambridge, and eldest son of the Rev. H. Raikes, Chancellor of the Diocese of Chester, to Lucy Charlotte, daughter of the Venerable F. Wrangham, Archdeacon of the East Riding of Yorkshire.

The Rev. Weston Fullerton, of Emmanuel College, Cambridge, son of John

Fullerton, Esq. of Thryberg Park, Yorkshire, to Charlotte Sarah, only daughter of the Rev. Thomas Trebeck, M.A. of Christ Church, Oxford, Rector of Chailey, Sussex.

At St. George's, Hanover-square, the Rev. Thomas Archer, of Oxenden Chapel, Haymarket, to Miss Gray, of 60, Piccadilly.

The Rev. C. J. Paterson, Vicar of West Hoathley, Sussex, to Cordelia, third daughter of Edward Cranston, Esq. of East Court, in the same county.

At St. Michael's, Highgate, the Rev. Francis Henry Stoddart Say, M.A. of St. John's College, Cambridge, and Vicar of Barghain, Hertfordshire, to Amelia, youngest daughter of the late Richard Nixon, Esq. of the Grove, Highgate.

At Christ Church, Hull, the Rev. G. J. Atkinson, Rector of Kettlethorpe, Lincolnshire, to Anna Maria, daughter of the late Rev. C. B. Massingberd.

Rev. H. Duncan, of Ruthwell, to Mary, daughter of the late G. Grey, Esq. of West Ord, Durham.

Rev. W. Dow, of Albury, Surrey, to Stuart, daughter of A. Maitland, Esq. of Dundrennan.

At St. James's Church, Westminster, by the Rev. C. Rawlins, M.A. the Rev. Christopher Rawlins, B.A. of Oriel College, Vicar of Thornton, York, to Eleanor, daughter of the late George Rickards, Esq. of Piccadilly.

The Rev. Philip Henry Lee, M.A. Fellow of Brasenose College, and Rector of Stoke Bruerne, Northamptonshire, to Mary, daughter of Richard Willis, Esq. of Halneld, Lancashire.

At Everton, the Rev. William Henry Rooper, B.A. of University College, and of Abbots Ripton, Hants, to Caroline, second daughter of William Atell, Esq. of Everton House.

BIRTHS.

At Frettenham Rectory, Norfolk, the lady of the Rev. James Shirley, of a daughter.

At the Vicarage, Broxbourne, Herts, the lady of the Rev. Francis Thackery, of a son.

At Hazleworth, the lady of the Rev. Samuel Blois Turner, of a daughter.

At Leeds Castle, the lady of the Rev. Fiennes Wykeham Martin, of a daughter.

At Wootton Rectory, near Canterbury, the lady of the Rev. A. B. Mesham, B.D. of Corpus Christi College, of a daughter.

At the Rectory, Nunney, Somerset, the lady of the Rev. T. J. Theobald, of a son.

At West Stafford Rectory, the lady of the Rev. Reginald S. Smith, of a still-born child.

At Maldon, Essex, the lady of the Rev. R. L. Bridge, of a son.

At Fareham, the lady of the Rev. Sir Henry Thompson, Bart. of a daughter, which survived only three hours.

At Bembridge, the lady of the Rev. F. G. Middleton, of a daughter.

The lady of the Rev. E. H. Pickering, of Eton College, of a daughter.

At Kilkenny, the lady of the Rev. Samuel Madden, of a daughter.

At the Rectory, Llanfachrach, Anglesey, the lady of the Rev. John Jones, B.D. of a son.

The lady of the Rev. Robert Walker, of Wadham College, of a daughter.

At the Star Hotel, Oxford, the lady of James Wentworth Buller, D.C.L. of All Souls College, of a son, who survived a few hours only.

The lady of the Rev. E. Tagart, Porchester-terrace, Bayswater, of a daughter.

At Cowes Parsonage, Mrs. Atkinson, of a daughter.

At West Rounton, the lady of the Rev. John Higginson, of a daughter.

At Wrating Park, at her father's, Sir Charles Watson, Bart., the lady of the Rev. William Acton, of a son.

At Birmingham, the lady of the Rev. Charles Craven, of a son.

At Ballingarry, the lady of the Rev. James Mansergh, of a son and heir.

At Kilkenny, the lady of the Rev. Francis Sandys, of a son.

At Southtown, Suffolk, the lady of the Rev. Thomas Clowes, of a son.

At Knowlton Court, Kent, the lady of the Rev. R. Wright, of a daughter.

The lady of the Rev. J. S. Monsell, of a son and heir.

At the Rectory, Widford, Herts, the lady of the Rev. Henry Hamond, of a daughter.

In Bloomsbury-square, London, the lady of the Rev. Joseph Edwards, of a daughter.

NOTICES TO CORRESPONDENTS.

We have reason to believe that the notice which we copied from the Public Journals, ascribing the donation of 5000*l.* to the Metropolis Church Building Society to Professor Keble, is incorrect.

The Index and Title will be given in our next Number.

It is our intention, next year, to proceed with the Lives of the Fathers of the Christian Church; and we also hope to offer to our readers many other papers of great interest.

